

*The*  
LIFE of the PROPHETS  
*in the Grave*

عليه السلام



IMAM JALAL AL-DIN AL-SUYUTI  
&  
SHAYKH FAKHRUDDIN OWAISI

*Translation & notes by*  
Rashad Jameer



WASILA  
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وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ  
بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ

*And say not of those who are killed in the way of Allah,  
'they are dead.' Nay, they are living,  
though you perceive it not.*

QURAN 2:154

*In Loving Memory of Hajjin*

*Daliah Mohammed*


*(1944 – 2017)*



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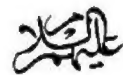
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*The*  
LIFE *of the* PROPHETS  
*in the Grave*



A translation of

*Inbah al-adhkiya' fi hayat al-anbiya'*

IMAM JALAL AL-DIN AL-SUYUTI



## Biography of Imam al-Suyuti

BY SHAYKH G.F. HADDAD

'ABD AL-RAHMAN IBN KAMAL AL-DIN ABI BAKR IBN Muhammad ibn Sabiq al-Din, Jalal al-Din Abu al-Fadl al-Misri al-Suyuti al-Khuwayri al-Shafi'i, also known as Ibn al-Asyuti, one of the Friends of God and His Signs to creation, the mujtahid Imam and Renewer of the ninth Islamic century, foremost Hadith Master, jurist, Sufi, philologist, Ash'ari theologian, and historian. He authored works in virtually every Islamic science and is arguably the most famous link in a three-century (from the 7<sup>TH</sup> to the 10<sup>TH</sup>) teacher-student chain of several prestigious, major Shafi'i-Ash'ari Imams, all of them jurists and Hadith Masters (*Huffaz*) strongly inclined to tasawwuf, beginning in Damascus then moving to Cairo and ending up in Makka al-Mukarramah. An illustration of this chain follows:

THE LIFE OF THE PROPHETS IN THE GRAVE

al-Nawawi

|

al-Mizzi

|

al-Taqi al-Subki and al-Siraj al-Bulqini

|

Sarah and al-Taj al-Subki, al-'Alam al-Bulqini and  
al-Zayn al-'Iraqi

|

al-Wali al-'Iraqi, al-Bulqini (the grandson) and Ibn  
Hajar al-'Asqalani

|

al-Sakhawi, al-Suyuti, and Zakariyya al-Ansari

|

Ibn Hajar al-Haytami

All of the above scholars have been called *Shaykh al-Islam*.

*His Background*

Born to a Turkish mother and non-Arab father and raised as an orphan in Cairo, he memorized the Qur'an

at age eight, then several complete works of Sacred Law, principles of jurisprudence, and Arabic grammar; after which he devoted himself to studying the Sacred Sciences under approximately a hundred and fifty shaykhs.

*A Selection from his Numerous Teachers*

Shaykh al-Islam Siraj al-Din Bulqini; the hadith master with whom he studied Shafi'i jurisprudence until his death.

Shaykh al-Islam Sharaf al-Din al-Munawi: the hadith scholar, with whom he read Qur'anic exegesis and who commented upon Imam Suyuti's al-Jami' al-Saghir in a book entitled Fayd al-Qadir;

Jalal al-Din al-Mahalli: the specialist in the principles of the law, together with whom he compiled the most widespread condensed commentary of Qur'an in our time, Tafsir al-Jalalayn;

Shams al-Din al-Sakhawi: the hadith scholar famous for al-Qawl al-Badi'.

He also studied with the Hanafi shaykhs Taqi al-Din al-Shamni, Shihab al-Din al-Sharmisahi, Muhyi al-Din al-Kafayji, and the hadith master Sayf al-Din Qasim ibn Qutlubagha.

He travelled in the pursuit of knowledge to Damascus, the Hijaz, Yemen, India, Morocco, the lands south of Morocco, as well as to centres of learning in Egypt such as Mahalla, Dumyat, and Fayyum. He was some time head teacher of hadith at the Shaykhuniyya school in Cairo at the recommendation of Imam Kamal al-Din ibn al-Humam al-Hanafi, then the Baybarsiyya, out of which he was divested through the complaints of disgruntled shaykhs which he had replaced as teachers. He then retired into scholarly seclusion, never to go back to teaching.

#### *His Abandonment of the World*

Ibn Iyas in *Tarikh Misr* states that when al-Suyuti reached forty years of age, he abandoned the company of men for the solitude of the Garden of al-Miqyas by the side of the Nile, avoiding his former colleagues as though he had never known them, and it was here that he authored most of his nearly six hundred books and treatises. Wealthy Muslims and princes would visit him with offers of money and gifts, but he put all of them off, and when the sultan requested his presence a number of times, he refused.

A giant among contemporaries, he remained alone,

producing a sustained output of scholarly writings until his death at the age of sixty-two.

He was buried in Hawsh Qawsun in Cairo. In the introduction to his book entitled *al-Riyad al-Aniqa* on the names of the Prophet (Allah bless and greet him) he said:

It is my hope that Allah accept this book and that through this book I shall gain the Prophet's intercession ﷺ. Perhaps it shall be that Allah make it the seal of all my works, and grant me what I have asked Him with longing regarding the Honorable One (the Prophet ﷺ).

### *A Beautiful Example of Hard Work*

Al-Suyuti's student and a biographer in his own right, Shams al-Din al-Dawudi al-Maliki – the author of *Tabaqat al-Mufasssin al-Kubra* – said about him:

I saw the Shaykh with my own eyes writing and finishing three works in one day which he himself authored and proofread. At the same time, he was dictating hadith and replying beautifully to whatever was brought to his attention.

### *Tasawwuf*

His chain of transmission in *tasawwuf* goes back to

Shaykh 'Abd al-Qadir al-Gilani, and al-Suyuti belonged to the Shadhili tariqa, which he lauded in his brief defense of tasawwuf entitled *Tashyid al-Haqiqah al-'Aliyya* (which has been translated into English as *The Sublime Truths of the Shadhili Path*). In the latter book he states:

I have looked at the matters which the Imams of Shari'a have criticized regarding Sufis, and I did not see a single true Sufi holding such positions. Rather, they are held by the people of innovation and the extremists who have claimed for themselves the title of Sufi while in reality they are not.

In the *Tashyid* he also produces narrative chains of transmission proving that al-Hasan al-Basri did in fact narrate directly from 'Ali ibn Abi Talib (Allah be well-pleased with him). This goes against the commonly received opinion among the scholars of hadith, although it was also the opinion of Imam Ahmad ibn Hanbal.

#### *His Ashari-ism*

Al-Suyuti was Ash'ari in his doctrine as shown in many of his works. In *Masalik al-Hunafa' fi Walidayy al-Mustafa* (The Ways Of Those With Pure Belief Concerning the Parents of The Prophet ﷺ) he says:



The Prophet's parents died before he was sent as Prophet and there is no punishment for them, since Allah said: *We never punish until We send a messenger (whom they reject).* (Q 17:15)

Our Ash'ari Imams among those in theology, juridical principles, and jurisprudence agree on the statement that one who dies while the divine summons (*da'wa*) has not reached him, dies saved. This has been defined by Imam al-Shafi'i. Some of the jurists explain that the reason is, such a person follows primordial disposition (*fitra*) and has not stubbornly refused nor rejected any Messenger.

*Seeing the Noble Prophet ﷺ in Dreams and whilst Awake*  
Imam al-Sha'rani, Imam Yusuf al-Nabahani, Imam Anwar Shah al-Kashmiri, and Imam al-Suyuti himself (Allah have mercy upon them) have independently reported that Imam al-Suyuti had seen the Noble Prophet ﷺ over seventy times.

Imam Anwar Shah Kashmiri in his book entitled *Fayd al-Bukhari sharh Sahih al-Bukhari* has quoted Imam Suyuti himself saying that he saw the Noble Prophet ﷺ more than 70 times, both in a wakeful state and in a dream state. He also reports that Imam Suyuti directly asked the Messenger of Allah ﷺ about

specific ahadith, and the Prophet ﷺ informed him of their meanings. Imam Yusuf al-Nabahani has also mentioned this.

Imam 'Abd al-Hayy al-Kattani al-Hasani's *Fihras al-Faharis wa'l-Athbat* (2/969) records an incident, under entry 13, on the chapter about Imam al-Qastalani and Imam al-Suyuti:

A rumour began circulating in Cairo that Imam al-Qastalani, the author of *Mawahib al-Laduniyya*, had plagiarized Imam al-Suyuti and did not reference his work. Imam al-Suyuti aired this concern to Shaykh al-Islam Zakariyya al-Ansari, who in turn told him to write about his claim. Imam al-Suyuti then wrote a book about this claim called *al-Fariq bayn al-musannif wa al-sariq* (The Distinction between the Author and the Plagiarizer). So Imam al-Qastalani went to the residence of Hafiz al-Suyuti and as was his custom, he entered the gates and sought permission to enter the house saying:

"I am al-Qastalani; I came to you barefooted and bareheaded to clear my name with you."

Al-Suyuti replied: "I have already come to know that you are not to blame" but he did not open the door and did not receive him. That was because at that time, Imam al-Suyuti was sitting with the

Prophet ﷺ and writing the Prophet's hadith; *that* was the reason he did not open the door for Imam al-Qastalani. He was in a spiritual meeting with the Prophet ﷺ and did not want that blessed meeting to end nor for the Prophet's instructions to cease.

This incident show that people from this umma have received, and will continue to receive, knowledge directly from the Messenger of Allah ﷺ until the Day of Judgment. The guardianship, love and spiritual connection (*hirasa*) of the Prophet ﷺ has never been severed from the umma, by the mercy of Almighty Allah.

*A Selection of his Works*

1. *Al-Itqan fi 'Ulum al-Quran* (Precision and Mastery in the Sciences of the Qur'an).
2. *Asbab Wurud al-Hadith* (The Causes and Circumstances of Hadith).
3. *Asrar Tartib al-Quran* (The Secret in the Ordering of the Qur'an).
4. *'Ayn al-Isaba fi Istidrak 'Aisha 'ala al-Sahaba* (The Exactitude Itself in Aisha's Rectification of the Companions).
5. *Nashr al-'alamayn al-munifayn fi ihya' al-abawayn*

*al-sharifayn* (The Proclamation to Mankind and Jinn concerning the Resuscitation of the Prophet's Parents).

6. *Al-Riyad al-aniqa fi sharh asma' khayr al-khaliqa sallallahu 'alayhi wa sallam* (The Beautiful Gardens: An Explanation of the Names of the Best of Creation).

7. *Tabyid al-sahifa bi manaqib al-imam abi hanifa* (The Whitening of the Page: On the Virtues of Imam Abu Hanifa).

8. *Tadrib al-rawi fi sharh taqrib al-nawawi* (The Training of the Hadith Transmitter: An Exegesis of Nawawi's 'The Facilitation').

9. *Ta'yid al-haqiqa al-'aliyya wa tashyid al-tariqa al-shadhiliyya* (The Upholding of the Lofty Truth and the Buttressing of the Shadhili Sufi Path).

10. *Al-ta'zim wa al-minna fi anna abaway rasulallah fi al-janna* (The Exaltation and Blessing that the Prophet's Parents are in Paradise).

*Main sources: Ibn Fahd, Dhayl Tadhkira al-Huffaz pg. 6-10; al-Suyuti, Tarikh al-Khulafa', introduction p. 5-10; Nuh Keller, Reliance of the Traveller pg. 1100; Gibril Fouad Haddad, al-Suyuti, www.sunna.org; Anwar Shah Kashmiri, Fayd al-Bukhari Sharh Sahih al-Bukhari; 'Abd al-Hayy al-Kittani's Fihras al-Faharis wa'l-Athbat vol. 2, entry 546.*

Informing the Wise  
*about*  
The Life of the Prophets  
in the Grave



IMAM JALAL AL-DIN AL-SUYUTI



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, Most Gracious, Most Merciful*

Imam al-Suyuti (may Allah have mercy upon him and benefit him and all Muslims, *amin. Allahumma, amin!*) states: All praise be to Allah and that is sufficient praise. May peace be upon His servants whom He has chosen.

### *The Issue*

A question has arisen and become quite famous regarding the concept of the Noble Prophet ﷺ being alive in his grave. Keep in mind that it has been reported that he ﷺ said:

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ  
عَلَيْهِ السَّلَامُ

No one sends salutations (*salams*) upon me except that Allah *returns my soul to me* and I return the *salams* to him.

At first glance, this report may appear to suggest that the Prophet's soul ﷻ is not within his body at certain times. So one may ask, how can these two concepts be reconciled? This is a good question that requires proper investigation and contemplation.


To this end, I declare: the Noble Prophet's ﷺ being alive in his grave—him, as well as all the other Prophets ﷺ—is a reality that is well-known to us. It is a definitive point of knowledge (*qat'i*) because of the numerous proofs we have found in this regard, in addition to the countless mass-transmitted (*tawatur*) reports that indicate as much. For a more detailed treatment of the subject, Imam al-Bayhaqi ﷺ has written an entire book on *The Life of the Prophets in their Graves* ﷺ.



### *Investigative Reports*



Among the hadith-reports that speak to the life of the Prophets ﷺ in the grave are:

1. Imam Muslim records on the authority of Anas ﷺ that:  
     During the Night Journey (*al-Isra'*), the Noble Prophet ﷺ passed by Prophet Musa ﷺ while he was praying in his grave.
2. Abu Nu'aym writes in *Hilya al-awliya'* on the



authority of Ibn 'Abbas  that:



The Prophet  passed by the grave of Musa  while he was standing and praying therein.

3. Abu Ya'la documents in his *Musnad* as does al-Bayhaqi in his book *The Life of the Prophets in their Graves*, on the authority of Anas  who relates that the Noble Prophet  said:

The Prophets are alive in their graves praying.

4. Abu Nu'aym records in *Hilya al-awliya'* on the authority of Yusuf b. 'Atiyya who said:

I heard Thabit al-Banani asking Humayd b. Tawil: "Has anything been conveyed to you regarding anyone praying in their grave other than the Prophets?" He replied: "No."

5. Abu Dawud and al-Bayhaqi recorded on the authority of 'Aws b. 'Aws al-Thaqafi , who relates that the Noble Prophet  said:

"Among the best of your days is the day of jumu'a (Friday), so be sure to send abundant prayers (*salawat*) upon me therein because your *salawat* upon me will be shown to me."

They asked: "O Messenger of Allah! How will our *salawat* be shown to you when your bones would have decomposed by then?"

He ﷺ replied: "Truly Allah has forbidden the earth from consuming the flesh of the Prophets."

6. Al-Bayhaqi reports in *Shu'ab al-iman* (The Branches of Faith) and al-Isbahani in *al-Targhib* (The Encouragement) on the authority of Anas رضي الله عنه, who relates that the Noble Prophet ﷺ said:

Whoever sends prayers (*salawat*) upon me at my graveside, I hear him. And whoever sends *sala-wat* upon me from afar, it is conveyed to me.

7. Al-Bukhari records in his *Tarikh* (History) on the authority of 'Ammar رضي الله عنه, who relates that he heard the Noble Prophet ﷺ saying:

Verily Allah Most High has positioned an angel at my graveside whom He has enabled to hear all of creation. So there is not a single person who sends a prayer upon me except that he [i.e. that angel] conveys it to me.



8. Al-Bayhaqi writes in *The Life of the Prophets* and al-Isfahani in *al-Targhib* on the authority of Anas رضي الله عنه, who relates that the Noble Prophet ﷺ said:

Whoever sends one hundred prayers upon me in the day and in the night of Jumu'a, Allah will resolve one hundred of his needs: seventy of his needs in the hereafter and thirty of his worldly needs. Thereafter, because of those prayers, Al-


lah will depute an angel to present those prayers to me in my grave just as gifts are presented to one of you [in this world]. Truly, my knowledge ('*ilmi*) after my death is like my knowledge during my life!

And in the wording reported by al-Bayhaqi:

...the angel informs me of the one who sends *salawat* (prayers) upon me by mentioning his name and his lineage, and I record it with me in a pure register.

9. Al-Bayhaqi records on the authority of Anas , who relates that the Prophet  said:

Verily the Prophets do not remain in their graves beyond forty nights except that they pray before Allah Most High [and will continue to do so] until the Trumpet is blown.

It is also related in *al-Jami'* that Sufyan al-Thawri relates from a Shaykh, on the authority of Sa'id b. Mu-sayyib , who said:



There is no prophet who remains in his grave beyond forty nights except that he is raised up.


Al-Bayhaqi comments:





Based upon this, they [i.e. the Prophets] are like any other living creature; they are as Allah has decreed them to be.'

He further adds:

And the concept of the Prophets being alive in their graves after death has multiple proofs.

He then mentions the story of the Prophet's Night Journey (*al-Isra'*) and his meeting and speaking with the Prophets  [in the heavens], and their speaking with him .

10. The following passage is recorded in the hadith about the Prophetic Night Journey (*al-Isra'*) related by Abu Hurayra .



You would have seen me amidst a group of the Prophets [in Masjid al-Aqsa]. Suddenly, I saw Musa  who was standing in prayer. He is a man with curly hair, as if he was from the clan of Shanu'a. Lo! 'Isa b. Maryam  was standing in prayer. Lo! Ibrahim  was standing in prayer—and the closest to him in resemblance is your companion [referring to himself ]. Then the prayer began and I led them all.

11. It is recorded in hadith that:

The people will swoon [on the Day of Judgment] and I will be the first to regain consciousness.


This also indicates that Allah will return the souls of the Prophets and that they are alive with their Lord in a

similar manner to martyrs. When the Trumpet is blown for the first time, all who shall collapse unconscious will collapse on the spot. However, that will not be considered 'death' in all that death entails, but rather a loss of consciousness, feeling and perception (*istish'ar*).

12. Abu Ya'la records on the authority of Abu Hurayra , who relates that he heard the Messenger of Allah  saying:

I swear by the One who controls my soul!  
'Isa b. Maryam will certainly descend  
[at his second coming] and will stand by  
my grave and call, 'O Muhammad!' (*Ya Muhammad*) and I will respond to him.

### *The Incident of Harra*

*Translator's note:* Harra refers to a portion of land located in the north-eastern outskirts of Medina that contains many black, rocky tracts. The '*night of Harra*' refers to a well-known period of civil discord in the year 63 AH in which 'Abdullah b. Zubair , along with the people of Medina and several notable Companions, infamously battled Yazid and his army. Several Companions were slain (Allah be pleased with them all). - End note

1. Abu Nu'aym records in *Dala'il al-nubuwwa* (The

Proofs of Prophethood), on the authority of one of the prominent Imams of the *Tabi'in*, Sa'id b. Musayyib رضي الله عنه, who relates:

You would have seen me on the night of Harra while no one but I was in the masjid of the Messenger of Allah ﷺ. The time for salah did not commence except that I heard the azan emanating from the grave [of the Noble Prophet ﷺ].

2. Zubayr b. Bakkar records in *Akhbar al-Medina* (The Medinan Reports), on the authority of Sa'id b. Musayyib, who says:

I did not stop hearing the azan and *iqama* emanating from the grave of the Messenger of Allah ﷺ during the days of Harra until the people began frequenting the masjid [again].

3. Ibn Sa'd writes in his *Tabaqat* (Biographical Accounts) on the testimony of Sa'id b. Musayyib رضي الله عنه, who used to stay in the masjid of the Messenger of Allah ﷺ during the days of Harra when there was civil discord, who says:

When the time for salah came, I heard the azan coming from the noble grave [of the Prophet ﷺ].

4. Al-Darimi reports in his *Musnad* that Marwan b. Muhammad b. Sa'id b. 'Abd al-'Aziz relates:

During the days of Harra, the azan was not called

in the Masjid of the Messenger of Allah ﷺ nor was the *iqama*. However, Sa'id b. Musayyib did not leave the masjid and he did not know the times of the salah except because of a faint sound that was heard coming from the grave of the Noble Prophet ﷺ.

All these reports point to [the reality of] the life of the Prophet ﷺ, as well all the other Prophets ﷺ, in the grave.

#### *On Martyrdom (Shahada)*

Almighty Allah says in the Quran about martyrs:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

...and do not consider those who are killed in Allah's way to be dead. Nay, they are alive with their Lord and provided for. (AL-IMRAN 3:169)

The Noble Prophets are more worthy of this distinction than martyrs, since they are greater in rank than the martyrs. It is also rare to find any prophet except that, in addition to his Prophethood, he possesses the attribute of martyrdom (*shahada*). Hence, they are included within the general meaning of this Quranic verse.

Ahmad, Abu Ya'la, al-Tabarani, al-Hakim in his *Mustadrak*, and al-Bayhaqi in his *Dala'il al-nubuwwa* (The Proofs of Prophethood) recorded a report on the authority of Ibn Mas'ud رضي الله عنه, who says:

To swear an oath nine times that the Messenger of Allah ﷺ was killed as a martyr is more beloved to me than to just once swear an oath that he was not killed in that manner. This is because Allah took him as a prophet and took him as a martyr (*shahid*).<sup>1</sup>

Al-Bukhari and al-Bayhaqi record that 'Aisha رضي الله عنها relates that the Prophet ﷺ used to say in his final illness, from which would eventually result in his earthly demise:

I continue to feel the pain caused by the [poisoned] meat I ate at Khaybar. And at this time, I feel as if my aorta is being cut from that poison.

In sum, the text of the Quran establishes that the Noble Prophet ﷺ is alive in his grave—either from the general wording of the verse or from an *a priori* understanding [in relation to martyrs]. Al-Bayhaqi

<sup>1</sup> This statement demonstrates the gravity that the Companions and the pious who came after them placed upon swearing an oath. Compare that to our time where casually swearing an oath has become widespread, even among those who consider themselves to be practicing Muslims. May Allah forgive one and all! [t]



says in *Kitab al-i'tiqad* (The Book of Creed):

After the Noble Prophets pass away, their souls are returned to them. Hence, they are alive with their Lord just like martyrs.

Al-Qurtubi writes in *al-Tadhkira* (The Reminder) about the Great Swoon (*sa'iqa*) relating from his shaykh:

Death is not a transition to pure nothingness and nonexistence. Rather, it is a transition from one state (*hal*) to another. This is indicated by the fact that after martyrs are killed, they are alive with their Lord receiving provision, well-pleased and given numerous glad-tidings (*mustabshirin*). These states are strikingly similar to the attributes of those living in this world (*dunya*). Therefore, if all of this is provided to martyrs, then the Noble Prophets have more right to this and are more worthy of it [since they enjoy a more virtuous rank with Allah].

It has been rigorously authenticated that the earth did not consume the body of the Noble Prophet ﷺ, and that he assembled with the Prophets during the Night Journey in Masjid al-Aqsa as well as in the seven heavens. He ﷺ saw Musa عليه السلام standing in his grave in prayer. He ﷺ informed us that he returns the *salams* of ev-

everyone who sends them to him. There are also several other definitive (*qati'*) reports which indicate that the 'death' of the Prophets is nothing more than their transitioning into another realm of existence wherein we cannot perceive them, even if they are present (*mawjudin*) and alive. This is like the state of the angels: they too are present and alive but human beings cannot see them—except for those among Allah's saintly friends (*awliya'*) to whom He has granted a special distinction and honorific miracle (*karamat*).

Imam al-Barizi was asked about the Noble Prophet ﷺ, 'Is he alive after his death?' He answered that he is indeed alive.

Ustadh Abu Mansur 'Abd al-Qahir b. Tahir al-Bagh-dadi—the jurist (*faqih*), scholar of juridical principles (*usuli*), and Shafi'i Shaykh who answered questions fully and in a satisfying manner—said:

The theologians among our companions who were characterized by both knowledge and practice (*'ilm wa 'l-'amal*) said: 'Truly the Prophet ﷺ is alive after his death. Likewise, he is gladdened by acts of obedience performed by his umma and saddened by disobedience committed by the disobedient among them. The prayers (*salawat*) of those from his umma who send prayers upon

him are absolutely conveyed to him. The Prophets do not decompose and their bodies are not consumed by the earth whatsoever; Musa ؑ died in his respective era yet our Prophet ﷺ saw him in his grave standing in prayer. It is also mentioned in the hadith of the Heavenly Ascension (*al-Miraj*) that he ﷺ saw Musa ؑ in the fourth heaven, and he ﷺ saw Adam ؑ in the first heaven, and he ﷺ saw Ibrahim ؑ who said to him, 'Welcome to my pious son and the pious prophet!' So since these definitive hadith-reports have been authenticated according to us, therefore we can conclude that our Prophet ﷺ is alive after his earthly demise and maintains his status of prophethood.

Al-Hafiz, the Shaykh of the Sunna, Imam Abu Bakr al-Bayhaqi said in his Book of Creed (*Kitab al-i'tiqad*):

After the Prophets ؑ pass away their souls are returned to them, hence they are alive with their Lord as is the case of martyrs. The Prophet ﷺ met a group of the prophets and led them all in salah. He taught ﷺ—and his teachings are utterly true—that our benedictions (*salawat*) upon him are directly shown to him and our salutations (*salams*) are delivered to him, and Allah Most High has prohibited the earth from consuming the bodies of the prophets. We have authored an entire book demonstrating that the Prophets are alive in their

graves. All this applies *after* the death of the Prophet of Allah —Prophet Muhammad—His Messenger, His purest and Most Beloved creation ﷺ!

O Allah! Enable to us to live according to his Sunna, to die according to his Sunna, and connect us to him in this world and the next! Indeed, you are capable of all things!

Shaykh 'Afif al-Din al-Yafi'i said:

The Saints of Allah (*awliya'*) have states wherein they witness the unseen realm of the heavens and earth and can perceive the Prophets alive in their graves, not dead—the same way that the Prophet Muhammad ﷺ saw Musa ~~ؑ~~ alive in his grave. It has been confirmed that what is possible for the Prophets to experience as an inimitable miracle (*mu'jiza*) is in fact possible for the saints (*awliya'*) to experience as an honorific miracle (*karamat*)—on the condition that there is no challenge issued to the latter [i.e. the *awliya'*]. None will deny this except the ignorant. The texts of the scholars regarding the Prophets ~~ؑ~~ being alive in their graves are copious, so we will suffice with this.

#### THE PLAUSIBLE INTERPRETATIONS OF THE PROPHET'S SOUL 'RETURNING' ﷺ

As for other ahadith, Imam Ahmad records in his

*Musnad*, Abu Dawud in his *Sunan*, and al-Bayhaqi in *Shu'ab al-iman* via Abu 'Abd al-Rahman al-Muqri, on the authority of Haywah b. Shurayh, on the authority of Abu Sakhr, on the authority of Yazid b. 'Abdullah b. Qusayt, on the authority of Abu Hurayra رضي الله عنه, who relates that the Noble Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ مُسْلِمٍ يُصَلِّي عَلَيَّ إِلَّا رَدَّ اللَّهُ  
عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

No one sends salutations (*salams*) upon me except that Allah will return (*radda 'Llahu*) my soul to me and (*hatta*) I will return his salutation.

[To circle back to the beginning of the treatise,] unquestionably, the immediate impression of this hadith is that the Prophet's soul ﷺ is ostensibly absent from his noble body at certain times, yet this is at odds with the hadith-reports cited previously. Hence, I contemplated this issue deeply until several answers were opened unto me.

#### THE FIRST ANSWER

This is the weakest of the answers, namely that the narrator was deluded or confused (*wahama*) about the wording of the hadith and this is the reason the

problem arose. Scholars have claimed this about numerous ahadith. However, that is not the case with this report so it does not support this claim.

#### THE SECOND ANSWER

This is the strongest answer and will not be fully understood except by someone proficient in the Arabic language. It is that the Prophet's words ﷺ, 'Allah will return...' are an expression that indicates a 'state of being' (*jumla haliyya*). And there is a rule in the Arabic language that if an expression that indicates a state of being (*hal*) appears in the past tense [and *radda* 'Llahu is past tense], then there is an implied meaning of emphasis, usually indicated in Arabic by the word *qad* (which renders the meaning: Allah has *already* returned my soul to me). This is demonstrated in Allah's word:

أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ

...or who come to you with their hearts shrinking  
from fighting you... (NISA' 4:90)

This verse means: their hearts had *already* shrunk and shied away from fighting you. Likewise, the above hadith [of the Prophet's soul returning] also employs this use of language.

Now, the portion of the hadith about the salutations (*salams*) being returned to everyone who sends *salams* [to the Prophet ﷺ] is a reality. The Arabic word *hatta* (حتى) in the hadith is not causative (*sababiyya*). This means that the word *hatta* does not suggest that Allah's *returning the Prophet's soul* is the cause, reason, or has any direct correlation to his ﷺ *returning the salams*. Rather, *hatta* is simply a conjunction (*harf 'atf*) that means 'and' (or in Arabic, the letter *waw*). This linguistic understanding of the hadith renders the meaning as follows:

No one will send salutations (*salams*) upon me except that Allah would have already returned my soul to me before that, and I will return the salutations unto him.

A problem only occurs to those who assume that the words '*Allah would have already returned my soul to me ...*' refers to a temporary state of being (*hal*) that will occur in the future and is yet to come. They assume that the Arabic word *hatta* conveys causality (*sababiyya*), but that is simply not the case. This is what we have established and what resolves the issue from its root. This is also understood through logic.

However, hypothetically, if we were to understand the meaning of 'returning the soul' (*radd*) here to mean

that the soul is returning 'temporarily' and 'in the future'—then under those assumptions, and only those assumptions—the process would involve repeatedly returning the Prophet's soul to his body, time and time again, back and forth, as often as Muslims send *salams* upon him ﷺ. Subsequently, the repetitive returning of the Prophet's soul to his body logically implies a repetitive absence of the soul from the body. This concept of 'repetitive absence' gives rise to four problems.

ASSUMING THE REPETITIVE ABSENCE OF THE  
PROPHET'S SOUL NECESSITATES FOUR PROBLEMS

*The First Problem*

Assuming repetitive absence would entail that his noble body ﷺ experiences pain on account of his soul leaving his body repeatedly. At the very least, this is something that contradicts the appropriate respect and ennoblement due to him ﷺ—even if no pain was involved.

*The Second Problem*

It starkly contrasts the state of martyrs and others. This is because it has never been proven that any of



the martyrs have their soul repeatedly leave their body only to have it returned again. Out of everyone in creation, the Noble Prophet ﷺ is the most worthy of having his soul remain in his body continuously and permanently, since that state is superior and loftier than continuous fluctuation.

### *The Third Problem*

This notion opposes the Quran which states in Sura al-Ghafir, verse 11 that there are only two 'deaths' and two 'lives.' The soul's constant entering and exiting the body implies multiple 'deaths,' which is incorrect and patently false (*batil*). The verse is:

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَرْنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ  
إِلَى خُرُوجٍ مِّن سَبِيلٍ

They shall say: Our Lord! Twice did You make us subject to death, and twice have You given us life, so we confess our sins; is there then a way out?

(GHAFIR 40:11)

### *The Fourth Problem*

This concept contradicts the mass-transmitted (*mutawatir*) hadith-reports, and whatever opposes the Quran and the *mutawatir* hadith must have a

plausible interpretation. If it cannot accept a plausible interpretation, then it is incorrect and false. This is why it is obligatory to understand the meaning of the hadith according to what we have previously mentioned.

### THE THIRD ANSWER

It is said that the Arabic word 'returns' (*radd*) may not necessarily imply leaving the body [then *returning* to it]. Rather, the word also lends itself to linguistic meanings like 'devolve' and 'regress,' and is also used metaphorically to mean 'to permanently become' or 'to result in something occurring permanently' (*mutlaq sayrura*). This meaning has been employed in the Quran when Allah discusses Prophet Shu'ayb عليه السلام:

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا  
اللَّهُ مِنْهَا

Indeed we shall have forged a lie against Allah if  
we *return* to your religion... (A'RAF 7:89)

In this context the word *return* (*'awd*) means 'if we end up *adopting* your religion' (*mutlaq sayrura*) and not 'if we returned to your religion after transitioning from there' because in the Quranic narrative, Prophet Shu'ayb عليه السلام never adhered to their idolatrous religion

to begin with.<sup>2</sup>

Hence, in this context, the meaning of this hadith is: 'as a result, Allah will permanently return my soul to me and I will return the greetings of my umma to them.'

A good way of understanding the double usage of the word 'returns' (*radd*) in this hadith is the following: it accounts for the fact that in Arabic rhetoric (*balgaha*) and eloquence (*badi*), it is more eloquent and beautiful to use a word at the beginning of a sentence and use the same word at the end of the sentence (i.e. Allah will *return* my soul and I will *return* the greeting of peace to him...) despite them having two different meanings. And it is no secret that the Prophet ﷺ was the most eloquent of all the Arabs.

Thus, the word 'return' (*radd*) appears at the

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<sup>2</sup> Those who attempt to vitiate the infallibility of the Noble Prophets ﷺ ('*ismat al-anbiya*') use this verse to claim that Prophet Shu'ayb ؑ adhered to the disbelieving religion at one point in time, but this is utterly baseless. Rather, this demonstrates the ignorance of the claimant regarding the Arabic language and rhetoric, which is merely one of a dozen prerequisite tools required before commenting upon the Book of Allah. May Allah protect us all from speaking about the Quran from caprice (*hawa*'). [t]

beginning of the hadith to match the same word at the end of the hadith, although they carry two different meanings according to the context. The first means 'will result in permanently returning my soul' while the second means 'reply'—and Allah knows best.

#### THE FOURTH ANSWER

This answer is quite strong, namely, that the meaning of '*returning the soul*' does not refer to the soul returning to the body after leaving it. Instead, it refers to the Noble Prophet ﷺ being pre-occupied (*mashgul*) in the intermediary realm (*barzakh*) with the wondrous states of the unseen realm (*malakut*), and fully immersed in witnessing his Lord, just as he was during certain times in his worldly life when revelation was revealed unto him. Thus, he ﷺ expressed the regaining of his consciousness and full awareness from this enraptured state of witnessing and other worldly captivation (*istighraq*) with the unseen realm as *returning of the soul*.

This is also supported by scholarly commentary on the following words used in some hadith-reports about the Night Journey:

...so I *awoke* (*istayqaztu*) and behold, I was in  
Masjid al-Haram.

The scholars declare that this does not refer to awakening from sleep, because the Night Journey did not occur in a dream state.<sup>3</sup> More precisely, it simply refers to regaining one's consciousness and awareness (*ifaqa*) after being engrossed in wondrous matters that pre-occupied his attention in the unseen realm (*malakut*).

This is the answer that I now provide; it is the strongest

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3 Among the numerous proofs that the Noble Prophet's Night Journey ﷺ was undertaken, not in a dream state without his body, but rather by *body and soul* are the following:

1) If the Night Journey (*al-Isra'*) was undertaken without his blessed body, he ﷺ would not have required the Buraq to ride upon because the soul does not need a vehicle to travel.

2) When mentioning the Night Journey at the beginning of Sura al-Isra, Allah uses the word '*abd*' (servant) to describe the Prophet ﷺ. By definition, a *servant* is comprised of both body and soul because the body is tasked with worship (*'ibada*) while the soul (without its body) is not. This is because the soul was created before this world in the World of Souls wherein we were not required to perform acts of worship. (Recorded by the translator from Shaykh 'Abdullah al-Haddad al-Fasi on his visit Toronto)

answer presented about the wording *returning the soul*. I used to consider my second answer the strongest, however this explanation now appears stronger to me.

#### THE FIFTH ANSWER

The Prophet's soul ﷺ returning to his blessed body necessitates that it continuously (i.e. permanently) occupies his body. This is because during every second of every minute, someone is sending benedictions (*salawat*) upon the Prophet ﷺ, in one corner of the earth or another. Hence it follows that his noble soul ﷺ always occupies his blessed body.

#### THE SIXTH ANSWER

It is conceivable that the 'returning of the soul' was revealed to him ﷺ *before* it was revealed to him that he would be perpetually alive in his grave.<sup>4</sup> And as a result, he informed us about the first state, then the second state was revealed to him afterwards. In this way, there is nothing contradictory in the second report coming

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4 This is referring to the hadith-report via Anas رضي الله عنه by numerous authorities such as Bazzar in his *Musnad* and Haythami's *Majma' al-zawa'id* (8:211) that the Prophet Muhammad ﷺ stated: "The Prophets are alive in their graves praying."

after the first.

This is what Allah Most High has granted me of understanding when it comes to answering this question. I have not seen anything else transmitted in this regard from anyone else.

#### THE SEVENTH ANSWER

After writing my article, I came across a book entitled *al-Fakhr al-munir fi ma faddala bihi 'l-bashir 'l-nadhir* by Shaykh Taj al-Din al-Fakihani al-Maliki, and I found the following quotation:

We narrate from al-Tirmidhi who records that the Messenger of Allah ﷺ said, 'No one will send *salams* upon me save that Allah will return my soul to me and I will return his *salams*.' It is understood and derived from this hadith that the Prophet ﷺ is alive in his grave continuously [i.e. permanently], because it is practically impossible that in any given era there will not be at least one person sending *salats* and *salams* upon the Prophet ﷺ by day and by night!

So, if you object and assert that his words ﷺ '...Allah will return my soul...' are inconsistent with his ﷺ being alive continuously and do not address and reconcile the concept. And if you

assert that instead they imply and necessitate that he possesses multiple 'lives' and multiple 'deaths' within a single second, (since, as mentioned before, in every second there are thousands of Muslims sending *salats* and *salams* upon him ﷺ, nay, hundreds of thousands of benedictions are sent upon him each and every second)...

Then the answer [I give you] —and Allah knows best—is: the meaning of 'my soul' (*ruhi*) here is a metaphor for 'speech' (*nutqi*). So it is as if he ﷺ said metaphorically: 'Allah will return *my speech* to me' while he is alive continuously—yet his being alive does not logically necessitate his speech—and Allah the Exalted returns his speech to him anytime a Muslim sends salutations to him ﷺ. Moreover, the sign that the word 'soul' is used metaphorically is that speech is among those things that require the presence of the soul, just as the speech of the tongue and physical strength itself require the presence of the soul. So, he ﷺ mentioned one essential aspect of life [i.e. the soul] which is a prerequisite for another [i.e. speech].

And perhaps the notion of the soul only being allowed to enter into the body twice [i.e. once in the womb and the other after death] is substantiated by the words of Allah:

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأُخَيَّتْنَا اثْنَتَيْنِ فَاعْتَرَفْنَا



يَذُنُّوْنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

They shall say: Our Lord! Twice didst  
Thou make us subject to death, and twice  
hast Thou given us life.) (GHAFIR 40:11)

- End quote



Take note that the preceding answer proposed by Shaykh Taj al-Din al-Fakihani is not one of the six answers I have put forward. So it can be considered, for all intents and purposes, as the seventh answer. But on the other hand, it gives me pause.

It ostensibly implies that, despite the Noble Prophet ﷺ being alive in his grave, he is prevented from speaking on some occasions, yet is able to speak when a Muslim sends salutations (*salams*) upon him.

This is extremely far-fetched. To be sure, it is actually inconceivable and impossible because both the intellect (*‘aql*) and sacred texts of the Quran and Sunna (*naql*) prove the opposite.

The sacred texts (*naql*) and various transmitted reports that describe his state ﷺ—as well as the condition of the Noble Prophets ﷺ in the intermediary realm (*barzakh*)—are all very explicit in stating that indeed, they [the Prophets] do in fact speak and are

not prevented from speaking in the least. Rather, even ordinary believers, in general—not to mention martyrs and others—do indeed speak in the *barzakh* as they please, without any sort of restriction. It is not reported that anyone is prevented from speaking in the *barzakh* except the one who dies without leaving a will.



Abu Shaykh narrates in *Kitab al-wasaya*, on the authority of Qays b. Qubaysa , who relates that the Messenger of Allah  said:

‘Whoever [dies and] does not leave a will and testament shall not be granted permission to speak to the deceased.’

It was asked, ‘O Messenger of Allah! Do the deceased speak with each other?’

He informed , ‘Yes, and they visit each other.’

Shaykh Taqi al-Din al-Subki says:

The life of the Noble Prophets  in the grave resembles their life in this world. This is borne out by the *salah* of Musa  in his grave because that denotes and signifies a corporeal body that is alive. Similar are the qualities mentioned about the Prophets during the Night Journey; those are all qualities involving corporeal bodies. Yet, it is not necessary for the one who is alive in the *barzakh* to have a corporeal body with the same

requirements that it possessed in the world such needing to eat and drink. As for faculties like awareness and hearing, then it has been proven beyond a shadow of a doubt that they do indeed experience this. Them, as well as others among the deceased.

The rational proof that the dead can speak is understood intuitively. Being prevented from speaking at certain times is a type of restriction and punishment. This is the very reason that those who do not leave behind a will and testament are punished by being prevented from speaking.<sup>5</sup> However, the Beloved Prophet ﷺ transcends far beyond such reprimand. In fact, no such restriction or restraint could ever afflict him after his earthly demise in any way, shape or form. This is substantiated by the statement he ﷺ whispered to his beloved daughter, Fatima al-Zahra ﷺ, during his final illness in which he departed from this world:

لَا كَرْبَةَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ

Your father will not suffer after today.

So if the martyrs and all the other believers from his umma ﷺ—except for a minority who warrant

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<sup>5</sup> Perhaps this punishment—and Allah knows best—is because if a person was given ample time during his life to write a will—albeit an informal draft on a piece of paper to

punishment—are not restricted from speaking, then what do you think is the case of the master ﷺ?!

It is possible to extract another explanation from the answer of Shaykh Taqi al-Din al-Subki and to take a different approach. This requires that the meaning of 'soul' (*ruh*) be 'speech' (*nutqi*) and the meaning of 'returning' be 'continuously without absence,' as established in my third answer.

This would result in the hadith carrying these two metaphorical meanings of both the word 'soul' and 'return,' the first being a metaphor (*isti'ara*) and the second being figurative (*majaz mursal*). The difference is that according to what was established in the third answer, there was only one metaphor therein.

#### THE EIGHTH ANSWER

This answer gives rise to another answer, namely that the word *soul* is a metaphor for *hearing*, and thus the meaning would be: Allah Most High returns his hear-

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express their wishes and to save their family the stress and worries of distributing their estate after their demise—but chose not to do so, effectively choosing to be silent and not discuss it with his family while Allah afforded him ample time to do so, will be silenced in the hereafter (*akhira*). May Allah protect us all! *Amin!* [t]

ing to him ﷺ in a break in the conventional laws of the world (*khariq li 'l-'adat*) such that he can hear the *salams* of the one sending *salams*, even if that person resides in a far-off land. He ﷺ replies to him without the need of an intermediary [e.g. the angels] to convey it for him.

What is not meant here is the normal human faculty of hearing. This is because he ﷺ possessed—even in his worldly life—the ability to hear in a way that was far beyond the normal human capacity of hearing. He would even hear the creaking of the heavens as is elucidated in the books of hadith in the chapters on Inimitable Miracles (*kitab al-mu'jizat*). Sometimes it would be active while other times it was not; it was not restricted. And his state (*hal*) in the *barzakh* when compared to his state during his worldly life is identical.

#### THE NINTH ANSWER

Another answer can be extrapolated from this, namely that what is meant here is conventional human hearing (*sam'uhu al-mu'tad*), and what is meant by 'returning of the soul' is his regaining his consciousness and awareness after his immersion in the unseen realm (*malakut*) and his witnessing all that it contains.

So, Allah Most High returns the consciousness and awareness of the Noble Prophet ﷺ at that moment in order for him to return the greeting of the one who sends *salams* to him in the life of this world. When he ﷺ has completed returning the *salams*, he then returns his attention back to his previous state [of pre-occupation with the unseen realm].

#### THE TENTH ANSWER

Another answer that may be inferred is that the meaning of 'returning the soul' involves disengaging from his pre-occupation in the grave ﷴ and detaching his mind from what is most pressing upon him in the *barzakh* such as:

- seeing the actions of his umma ﷴ
- asking Allah's forgiveness for their sins
- praying for tribulations to be lifted from them
- frequently coming and going in different parts of the earth to infuse blessings therein<sup>6</sup>
- attending the funerals (*janazas*) of the pious of his umma who pass away, etc.

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<sup>6</sup> The author is speaking, not from hearsay, but from first hand experience and certainty. See pg. 18 for just one of Imam al-Suyuti's personal accounts of such an incident. [t]

The above matters represent a brief summary of his pre-occupations in the grave which have been transmitted in the ahadith and Companion-reports.

Therefore, sending salutations (*salams*) upon the Noble Prophet ﷺ is of the most superior and illustrious ways of getting close to Allah, because this allows the Noble Prophet ﷺ to free himself—even for a moment—from his daunting worries and overwhelming pre-occupations to return the *salams* upon him to the sender, *in order to honour the sender*.

These are ten answers, all of them from my own derivation. The famous poet al-Jahiz said,

If contemplation and memorization (*fikr* and *hifz*)  
are wedded, then the results will be wondrous.

#### THE ELEVENTH ANSWER

Then there appeared to me to be an eleventh possible answer, namely that the word 'soul' (*ruh*) in this hadith does not mean 'the soul of life.' Rather, it refers to a cognate word *irtiyah* [from the root word *rawh*] which means 'relaxation and comfort.' This interpretation will render the hadith: '*Allah will grant me relaxation and comfort (rawh)...*' because *rawh* is mentioned in Sura al-Waqi'a:

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

*fa rawhun wa rayhanun wa jannatun na'im*

Then for him is *relaxation* and bounty and a Garden of Bliss. (WAQI'A 56:89)

This is because instead of *rawhun* as above—which is the more common *Hafs* style of recitation with a *fatha* on the 'ra' (رَوْحٌ)—there is another valid mode of recitation wherein it is recited as *ruhun* with a *damma* on the letter 'ra' (رُوحٌ). That would render the meaning: When someone sends peace upon him ﷺ, he experiences such comfort, happiness and joy because of it that it propels him to return the greetings of peace to the sender.


#### THE TWELFTH ANSWER


Then there appeared to me to be a twelfth answer, namely that the meaning of the word 'soul' (*ruh*) here refers to the *mercy* one obtains [from Allah] by sending prayers (*salawat*) upon the Noble Prophet ﷺ. Ibn Athir says in *al-Nihaya*:

The mention of 'the soul' (*al-ruh*) has been repeated in the books of hadith just as it has been repeated in the Quran, and it has been transmitted with numerous meanings. The predominant meaning





is that 'the soul' (*al-ruh*) refers to the intangible essence that gives life to the body. However, it is also used to refer to:

1. the Quran itself
2. revelation
3. *mercy*
4. Jibril .



Ibn Mundhir records in his tafsir that Hasan al-Basri  recited the verse in Sura al-Waqi'a (56:89) as: *fa ruhun wa rayhanun wa jannatun na'im* (then mercy (*ruh*) and bounty and a Garden of Bliss) with a damma on the letter 'ra' [instead of the more common recitation which has a *fatha*], then said:

The word '*ruh*' here refers to mercy (*rahma*).

It was previously mentioned and confirmed in the hadith of Anas  (see Investigative Reports, hadith #8, PG. 28) that *salawat* sent upon the Noble Prophet  enter into his grave the same way that gifts and rewards (*thawab*) are given to people in this world. The word *thawab* here refers to *salawat from Allah* which refers to the mercy of Allah and His countless blessings.

## THE LIFE OF THE PROPHETS IN THE GRAVE

### THE THIRTEENTH ANSWER

Next there appears to me to be a thirteenth answer, namely that the meaning of the word 'soul' here refers to a special angel deputed to stand near the Prophet's noble grave . And 'The Spirit' (*al-Ruh*) is used elsewhere to refer to the Archangel Jibril  [e.g. Sura al-Qadr; *tanazzalu 'l-mala'ikatu wa 'r-Ruh*]. Imam Raghib al-Isfahani states:

The elite and notables among the angels are named *'al-Arwah* (sing. *Ruh*).

In this case, the meaning of '*Allah will return my soul to me...*' is that 'Allah will dispatch an angel to me to convey the salutations (*salams*) sent by my umma. This is what Allah has made apparent to me, and Allah knows best.

### TWO IMPORTANT ISSUES ABOUT THE COMMENTS OF SHAYKH TAJ AL-DIN AL-FAKIHANI

In the comments of Shaykh Taj al-Din al-Fakihani al-Maliki (in the seventh answer on pg. 46), two matters require attention.

The first is that he attributed the hadith to Imam al-Tirmidhi, which is an error. None of the compilers of

the six books of hadith recorded it except Abu Dawud, as mentioned by al-Hafiz Jamal al-Din al-Mizzi (d. 742 AH) in *al-A'raf*.

#### THE DIFFERENCE BETWEEN THE ARABIC WORDS 'ALAYYA AND 'ILAYYA

The second is that the hadith is transmitted with the wording '*Allah will return to me...*' using the Arabic word '*alayya* (عَلَيَّ). It is recorded that way in Abu Dawud's *Sunan*. Whereas the wording of al-Bayhaqi's narration contains a different way of saying '*Allah will return to me...*' by using the Arabic word '*ilayya* (إِلَيَّ). This way is subtler and more appropriate because there is an important nuanced difference between the two words.

When the word 'return' (*radd*) is followed by the Arabic word '*ala*, it connotes debasement, whereas when it is followed by the word '*ila*, it connotes ennoblement.

It has been related in the authoritative books of Arabic language, 'You use the Arabic word '*ala* after the word '*radd* to mean 'to return something to someone when it is not accepted.' Similarly, you use the word '*ala*, for instance, to mean: 'to return it to him' to connote

something sent to you mistakenly that you either do not want or have no use for.

Conversely it is said that you use the word *ila* after the word *radd* in instances of kindness like 'return him back to his home' (i.e. accompany him back to his home) and 'send a reply to him.'

Imam Raghīb al-Isfahani states:

The meaning of debasement (*ihana*) is demonstrated in the Quran as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ  
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

...they will turn you back upon your heels...

(AL-'IMRAN 3:149),

رُدُّوْهَا عَلَيَّ فَطَفِيقٌ مَّسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

Bring them back to me...

(SA'D 38:33), and

قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ  
أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ

...and shall we be returned back on our heels...

(AN'AM 6:71).

And the meaning of ennoblement (*takrim*) is demonstrated in Allah's word:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

so We returned him to his mother...

(QASAS 28:13),

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا

...and even if I am returned to my Lord I will most certainly find a better place of return than this.

(KAHF 18:36),

ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

...then you shall be returned to the Knower of the unseen and the seen... (JUMU'A 62:8), and

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ

Then are they returned to Allah, their True Master... (AN'AM 6:62).

#### IMAM RAGHIB AL-ISFAHANI ON THE WORD 'RADD'

The masterful Persian scholar and linguist, Imam Raghīb al-Isfahani, states:

Among the meanings of the Arabic word *radd* (return) is resignation (*tafwid*). It is said, 'I left the matter (*raddadtuh*) up to his judgement, i.e. I resigned/delegated the matter to him. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ  
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ  
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

...then if you dispute about anything, *refer it back* to Allah and the Messenger... (NISA 4:59) and,

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِيَ الْأَمْرِ مِنْهُمْ

...and if they had *referred it* to the Messenger and to those in authority among them... (NISA 4:83).

#### THE FOURTEENTH ANSWER

Thus, a fourteenth answer may be derived, namely that the meaning of 'the delegating of Allah' (*tafwid*) is that Allah has placed the responsibility of returning the *salams* of those who send *salams* to the Prophet ﷺ squarely unto the shoulders of the Prophet ﷺ himself. This takes into consideration that the meaning of the word *rawh* is relaxation and *mercy*, and that *salawat* from Allah also refers to *mercy* [as mentioned in the twelfth answer]. Therefore, it is as if the one sending

*salams* upon the Prophet ﷺ is actually demonstrating that he is seeking *salawat* from Allah. This is shown in the Prophet's word ﷺ:

Whoever sends one prayer for blessing (*salawat*) upon me, Allah will send ten blessings upon him.

*Salawat from Allah* refers to 'mercy from Allah,' and *resigning the affair to Allah* refers to mercy that has been apportioned and delegated to the Noble Prophet ﷺ, such that anyone sending salutations upon him will undoubtedly cause Allah to respond to the Prophet's prayer. Consequently, a Muslim gains Allah's mercy by sending *salams* unto the Beloved Prophet ﷺ solely because of the blessing of the Prophet's *du'a* and his returning the greetings of peace (*salams*) unto his followers.

The result of the divine acceptance (*qubul*) of a Muslim's *salams* sent to the Prophet ﷺ as well as the reward for it will only fully manifest itself at the Prophet's Grand Intercession (*al-Shafa'at al-Kubra*) in the hereafter. By the grace of God, it will prove to be a much-needed advantage and benefit, namely to be at ease and in a state of relaxation knowing that he or she has a direct connection with him ﷺ and is on intimate terms with him at that perilous stage of the next world.

This is substantiated by his word ﷺ in the hadith of the Intercession: '*...so the momentous task of Intercession will be passed from one prophet to another, one to another, until it will end at Muhammad ﷺ.*'

To refresh your memory, the hadith on the Night Journey states, 'On the Night Journey, the Prophets Ibrahim, Musa, and 'Isa ~~ؑ~~ met me and they began to discuss the Final Hour. They deferred to Ibrahim and he said, "I have no knowledge of it." So they deferred to Musa and he said, "I have no knowledge of it." Then they deferred to 'Isa and he said, "I have no knowledge of it."'

The upshot is that the hadith of *returning the Prophet's soul* simply means: 'Allah has resigned this matter of mercy unto me, wherein any Muslim who sends *salam*s unto me will obtain mercy *because of me*. Therefore, I will personally take it upon myself to return the *salam* of a Muslim when he offers it to me, as well as when he prays for peace and blessings to be upon me, i.e. saying *salla 'Llahu 'alayhi wa sallam* (Allah bless him and give him peace).

#### THE FIFTEENTH ANSWER

Finally, there appears to me to be a fifteenth answer,



namely that the meaning of *soul* (*ruh*) refers to the mercy in the heart of the Prophet ﷺ for his umma returning to him, as well as the gentleness (*ra'fa*) which Allah created within him. Because it is true that on occasion, he would become angry with those whose sins were excessive and who openly violated the prohibitions of Allah Most High. And since all of us have sins that require Allah's forgiveness, sending prayers upon the Noble Prophet ﷺ is a tremendous means for one's sins to be forgiven, as related in hadith:

إِذَا تُكْفَى هَمَّكَ وَ يُغْفَرَ ذَنْبُكَ .

...it will relieve your worries about the future and cause your past sins to be forgiven.

Therefore, he informed ﷺ us in the hadith in question that no person will send *salams* upon him—regardless of how many sins and crimes that person has committed—except that the mercy in the Prophet's heart for his followers (*ummati*) will be restored to him and he will return the *salams*. Nothing will prevent him ﷺ from returning the *salams*, despite what his follower has earned of sin. This is a precious point of benefit, a momentous glad-tiding, and an extreme display of love and graciousness towards his followers.

This is the last of what Allah Most High has opened

up to me at this time of answers regarding this matter. Should He open up more unto us after this, we will make an addendum to it—and Allah alone grants success (*tawfiq*).

~~~

Later on, I saw the hadith which is recorded in *The Life of the Prophets in the Grave* by Imam al-Bayhaqi رحمته الله with the wording:

إِلَّا وَقَدْ رَدَّ اللَّهُ عَلَيَّ رُوحِي

....except that Allah has without doubt already returned my soul to me...

It explicitly mentions the Arabic word '*qad*' which provides emphatic emphasis. So, I thank Allah greatly because I believed the narration that I cited in my second answer (pg. 38)—which did not contain the word '*qad*'—did in fact contain 'the meaning of *qad*' or emphasis, even if the word was omitted according to those narrators [and here is a narration explicitly mentioning *qad*!]. This is the opinion I inclined toward in my second answer, and I now realize that it is the more preferred and acceptable opinion in light of this narration, and the strongest answer.

*Summary of the Treatise*

The intent of the hadith of *returning of the Prophet's soul* is to inform us that Allah Most High has permanently returned the Prophet's soul to him after his passing. Hence, his state ﷺ is one of being alive continuously (i.e. permanently), so that if someone were to send *salams* unto him, he ﷺ would return the *salams* to him because he is alive ﷺ. Therefore, this hadith corroborates the other hadith-reports about the Prophet ﷺ being alive in his grave. It is just one of many reports that do so, and it does not contradict this notion in any way, shape or form—and to Allah alone belongs all praise and glory.

*Conclusion: Caution Regarding Hadith*

One of the Hadith Masters (*Huffaz*) said:

If we did not write out a single hadith from sixty different routes of transmission [which contain slightly different wordings], we would not have fully understood its meaning. That is simply because all the various routes of transmissions of a single report assist in understanding the different wordings found [in the report on the whole]. At times they facilitate understanding the nuanced details that are embedded within the chain of narration and the text. Hence,

the alternate versions of a hadith essentially uncover what is hidden within a deficient version of the same narration—and Allah knows best.

This is the conclusion of *Inbah al-adhkiya' fi hayat al-an-biya'* (*Informing the Wise about the Life of the Prophets in the Grave*). All praise is due to Allah alone, and may peace and blessings be upon the one who no prophet will come after: our master, our protector, Muhammad, and upon his all Family, Companions, children, wives, progeny, and Household—may Allah's pleasure be upon them all.

*All praise is due to Allah,*

*Lord of the Worlds.*







*The*  
*Afterlife-Activity of the*  
*Prophets & Saints*



SHAYKH FAKHRUDDIN OWAISI

(Lecturer of Hadith at IPSA)







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## Biography of Shaykh Fakhruddin Owaisi

SHAYKH FAKHRUDDIN BIN AHMED OWAISI AL-MADANI grew up and began his traditional studies in the Islamic Sciences for the first 18 years of his life in the blessed city of Madina al-Munawwara under many scholars of the Hijaz, including the eminent Shaykh, Sayyid Muhammad ‘Alawi al-Maliki and others.

Shaykh Fakhruddin earned both a Bachelor’s Degree in Islamic Theology and an Islamic Scholar’s Certification (*‘Alim Fadil*) in 1998 CE at the Islamic College of Southern Africa (ICOSA) which is recognized by Al-Azhar University. He earned both ‘Top Student of the Year’ and ‘Top Achiever of the Year’ in his class.

He obtained a Bachelor’s Degree with Honors in Religious Studies in 2001 CE, and in 2005 CE he earned

a Master's Degree with a distinction for his thesis in Islamic Studies, both from the University of Cape Town.

Hailing from the spiritual lineage of *Sayyid al-Tabi'in* (the Leader of the Followers)—Sayyidina Owais al-Qarni —Shaykh Fakhruddin has studied with many of the prominent scholars of the time, such as:

- the late Shaykh, Sayyid Muhammad 'Alawi al-Maliki (Grand Shaykh of Makkah),
- Shaykh Hazim Abu-Ghazaleh (Jordan),
- Shaykh Muhammad al-Yaqubi (Syria),
- Shaykh Muhammad al-Ninowy (Syria),
- Mufti Ghulam Sarwar (Pakistan),
- Shaykh Ahmad al-Qat'ani (Libya), and
- Shaykh al-Islam, Imam Hassan Cisse (Senegal), the great Sufi Master and head of the Tijani Order.

Shaykh Owaisi is a representative (*muqaddam*) of the Tijaniyya in Cape Town, South Africa.

He is also the Head Chairman of the Sunni 'Ulama Council of Cape Town and has licenses (*ijazat*) from numerous renowned scholars from the Hijaz, Morocco, Syria, Senegal and Egypt, such as Shaykh Muhammad al-Yaqoubi.

Shaykh Owaisi is a popular speaker at Islamic functions across the country of South Africa and

abroad, speaking on various radio programs, television shows, and at international conferences. He is the official translator for various Arabic and Urdu speaking dignitaries, and is a *qasida* & *naat* reciter in both the Arabic and Urdu language and has released a *qasida* CD. He is an external examiner for BA and MA dissertations for various universities. He follows Mainstream Sunni Islam and is against extremism and sectarian divisions. Shaykh Owaisi promotes tolerance and dialogue, and denounces terrorism and violence.

### *Written Works*

Shaykh Owaisi has authored, edited and translated many works, and has written for various papers and publications. Some of his translations from Arabic to English include:

- 1) *Celebrating the Mawlid (Birth) of the Prophet ﷺ* by Sayyid Muhammad al-Maliki (M.J.C., 2004 CE)
- 2) *al-Sulami's 40 Hadith on Sufism* (UCT, 1998 CE)
- 3) *A Guidebook for Student's Movements* by al-Talib (Forthcoming)

In the past, Shaykh Owaisi has worked in various mosques of Cape Town as an Imam and a teacher, and currently lectures on the subjects Tafsir and

Hadith at the International Peace College of Southern Africa (IPCSA). He also currently teaches various texts in Hadith, Purification of the Soul (*tazkiya*), Principles of Jurisprudence (*usul al-fiqh*), and History at the Madina Institute in South Africa.



## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى حَبِيبِهِ وَآلِهِ  
حَقَّ قَدْرُهُ وَ مَقْدَارُهُ الْعَظِيمِ

IT SHOULD BE CLEAR THAT THE BELIEF ('AQIDA) OF *AHL al-Sunna wa al-Jama'a* (the People of the Sunna and the Majority) is that our Noble Prophet ﷺ and all other Prophets عليهم السلام (*anbiya'*) are fully alive and conscious in their graves. Their life is a physical one, and not just a *barzakhi* spiritual one that only involves the soul, as the latter is common for all deceased people. They are usually involved in performing prayer and worshipping Allah (out of their own free choice to praise Allah, as people will do in *Jannah*, without it being obligatory on them). They may also travel wherever they wish in this universe. Humans cannot normally

see or feel them; however, Allah may honour the believers with their vision and meeting, if He so wishes.

This has been the *'aqida* (creed) of Sunni Muslims throughout the ages and many books have been written on this subject. The great *muhaddith* of the 4<sup>TH</sup> century, Imam al-Bayhaqi authored a treatise entitled *Hayat al-anbiya'* on this topic. The great Imam al-Suyuti also compiled a whole work on this subject titled *Inbah al-adhkiya' bi hayat al-anbiya'* (Informing the intelligent regarding the living of the prophets) and *Tanwir al-halak bi-imkan ru'yat an-nabi wa 'l-malak* (Illuminating the darkness by the possibility of seeing the prophet and angels), in which he quoted many evidences in support of this belief. More details can be found in Imam al-Qurtubi's *al-Tadhkira bi ahwal 'l-mawta wa umur 'l-akhira* and Ibn al-Qayyim's amazing *Kitab al-ruh*. We reproduce some of those evidences here in this short treatise for the English speaking brothers and sisters in Islam.



*The*  
Afterlife-Activity of *the*  
Prophets & Saints



SHAYKH FAKHRUDDIN OWAISI

(Lecturer of Hadith at IPSA)





## CHAPTER ONE

# Clear Quranic Verses and their Explanations

### VERSE 1

Allah Most High says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ  
رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ  
بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ

And do not think that those killed in the Way of Allah are dead; nay, they are alive and are receiving sustenance from their Lord; rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who are left behind them and have not yet joined them, that they shall have no fear, nor shall they grieve. (AL-'IMRAN 3:169)

*Commentary:* This *ayah* (verse) proves that those who

die in the Way of Allah are well alive and aware, and even concerned about those still in the *dunya*.

VERSE 2

Allah Most High says:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ  
لَا تَشْعُرُونَ

And say not of those who are killed in the way of Allah, 'they are dead', nay, they are living, though you perceive it not. (BAQARA 2:154)

Regarding this verse, the great Hadith Master (*Hafiz*), Imam Ibn Hajar al- 'Asqalani states in his monumental commentary of *Sahih al-Bukhari* entitled *Fath al-Bari*:

وَإِذَا ثَبَتَ أَنَّهُمْ أَحْيَاءُ مِنْ حَيْثُ النُّقْلُ فَإِنَّهُ يَقْوِيهِ مِنْ  
حَيْثُ النَّظَرُ كَوْنُ الشَّهَدَاءِ أَحْيَاءَ بِنَصِّ الْقُرْآنِ، وَالْأَنْبِيَاءِ  
أَفْضَلُ مِنَ الشَّهَدَاءِ

When the fact that the martyrs are alive is proven from the explicit text of the Quran, then this point is also proven via analogous reasoning because the Prophets are superior to the martyrs. (*Fath al-Bari* 6/379)

*Commentary:* This is obvious because Allah Almighty Himself has stated that martyrs are third in status and

honour after the Prophets (*anbiya'*) and the Saints (*awliya'*), who are more blessed than martyrs. Let us read here:

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

Those whom Allah has blessed from the prophets, the saints, the martyrs and the pious. Indeed, these are the best of company. (NISA 4:41)

VERSE 3

Allah Most High says:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ  
شَهِيدًا

Then how will it be when we bring of every people a witness, and we bring you (O Muhammad) as a witness against these? (NISA 4:41)

Ibn al-Mubarak relates that one of the Ansar narrated to him, from al-Minhal ibn 'Amr, that al-Minhal heard the great *Tabi'i* (Follower) named Sa'id ibn al-Musayyib رضي الله عنه say:

Not a single day passes except that the Prophet's umma is shown to him morning and evening. He knows them by their marks and their actions,

thereby bearing witness concerning them. Allah said: 'But how will it be when we bring of every people a witness, and we bring you (O Muhammad) as a witness against these?' (NISA 4:41)

References: Ibn al-Mubarak's *al-Zuhd* pg. 42; Ibn Kathir's *Tafsir* (1:500); al-Qurtubi's *al-Tadhkira* (1/335); Ibn-Hajar al-'Asqalani's *Fath al-Bari* (9/99); and al-Mubarakpuri's *Tuhfa* (8/300).

#### VERSE 4

Allah Most High says:

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ  
الرَّحْمَنِ إِلَهًا يُعْبَدُونَ

And question our messengers whom we sent before you (O Muhammad); did we appoint any deities other than Allah the Most Merciful to be worshiped? (ZUKHRUF 43:45)

*Commentary:* Many commentators have stated in their respective tafsirs that 'the Prophets being alive' can be proved from this ayah, because our master Muhammad ﷺ would not be asked by Allah Most High to question the prophets before him if it were impossible! (See al-Suyuti's *al-Durr al-Manthur*, al-Alusi's *Ruh al-Ma'ani* and others).

VERSE 5

Allah Most High says:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ  
لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And had they, when they had wronged themselves, come to you (O Muhammad), and asked Allah's Forgiveness, and then the Prophet also asked for forgiveness for them; they would have indeed found Allah most Accepting of Repentance and Merciful. (NISA 4:64)

Imam Ibn Kathir states under the tafsir of this ayah:

وقد ذكر جماعة منهم الشيخ أبو نصر بن الصباغ في كتابه « الشامل الحكاية المشهورة عن العتبي، قال: كنت جالساً عند قبر النبي صلى الله عليه وسلم فجاء أعرابي فقال: السلام عليك يا رسول الله، سمعت الله يقول: { وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا } وقد جئتكم مستغفراً لذنبي، مستشفعاً بك إلى ربي. ثم أنشأ يقول

Many have recorded the famous incident of Imam al-'Utbi here, among them was Abu Mansur al-Sabbagh who wrote in his book *al-Hikayat al-Mashhura* (Famous stories) that al-'Utbi said:

Once he was sitting beside the Prophet's grave when a Bedouin came and he said, "Assalamu 'alayka, ya Rasulallah (Peace be upon you, O Messenger of Allah). I have heard that Allah says in the Quran:

*(O Beloved!) And if they had come to you, when they had wronged their souls, and asked forgiveness of Allah, and the Messenger also had asked forgiveness for them, they (on the basis of this means and intercession) would have surely found Allah the Granter of Repentance, extremely Merciful.*

So I have come to you, asking forgiveness for my sins and I make you my intermediary before my Lord and I have come to you for this purpose. Then he recited the following couplets:

يا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظُمُهُ  
 فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ  
 نَفْسِي الْفِدَاءُ لِقَبْرِ أَنْتَ سَاكِنُهُ  
 فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

*Ya khayra man dufinat bi'l qaa'i a'zumuhu*

*fa taaba min teebihinna 'l-qaa'u wa 'l-akamu*



*nafsi 'l-fidaa li qabrin anta saakinuhu*

*fihī 'l-afaafu wa fihī 'l-juwdu wa 'l-karamu*

O the best of those who are buried! Whose burial  
perfumed the plains and the hillocks!

May my life be sacrificed for the grave in which you  
live! For in it is all purity and generosity.

Then the Bedouin went away and I ['Utbi] fell  
asleep. So in my dream I saw the Holy Prophet  
ﷺ and he said to me: 'O 'Utbi, go after that Bed-  
ouin and give him the good news that Allah has  
forgiven him."

This story was narrated and approved by Imam  
al-Nawawi in his *al-Manasik*, Imam Ibn-Hajar al-Hay-  
tami in his *al-Jawhar al-Munazzam*, and the Hanbali  
Imam Ibn-Qudamah in his *al-Mughni*.

*Commentary:* This proves that according to these  
great scholars of Islam, the Prophet ﷺ can still be ap-  
proached by the umma to intercede for them, and there  
is no polytheism (*shirk*) in doing that as the extremists  
of today claim.

VERSE 6

Allah Most High says:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ  
وَسُرُّدُونَ اِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ

And say: 'Work; for Allah will see your work and (so will) His Prophet and the believers;' and you shall be brought back to the Knower of the Unseen and the Seen, then He will inform you of what you did. (TAWBA 9:105)

Imam Ibn Kathir states in the tafsir of this verse:

وقد ورد: أن أعمال الأحياء تعرض على الأموات  
من الأقرباء والعشائر في البرزخ، كما قال أبو داود  
الطيالسي: حدثنا الصلت بن دينار، عن الحسن، عن  
جابر بن عبد الله قال: قال رسول الله صلى الله عليه  
وسلم

”إن أعمالكم تعرض على أقربائكم وعشائركم في  
قبورهم، فإن كان خيرا استبشروا به، وإن كان غير  
ذلك قالوا: اللهم، ألهمهم أن يعملوا بطاعتك.“

And it has been narrated that the actions of the living are presented to their deceased family mem-

bers in the *barzakh*, as narrated by Abu Dawud that the Prophet ﷺ said: "Indeed, your actions are presented to your relatives in their graves, so if they are good actions, they rejoice, and if they are other than that, they say, O Allah, inspire him do good deeds in accordance with your obedience."

VERSE 7

Allah Most High says:

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَائِعِينَ فَتَوَلَّى عَنْهُمْ  
وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ  
لَا تُحِبُّونَ النَّاصِحِينَ

So the earthquakes seized them and they lay dead, prostrate in their homes. Then he (Prophet Salih) turned away from them and said: 'O my people! I have indeed conveyed to you the message of my Lord, and have given you good advice but you do not like good advisers.' (A'RAF 7:78-79)

*Commentary:* The ayah is clear that Prophet Salih ﷺ addressed his disbelieving people after they had died!





## CHAPTER TWO

### Authentic Ahadith of the Prophet ﷺ

#### HADITH 1

Sayyiduna Anas ibn Malik رضي الله عنه narrates that the Messenger of Allah ﷺ said:

عن أنس عن النبي صلى الله عليه وسلم قال: مررتُ  
بموسى ليلة أسري بي عند الكتيب الأحمر وهو قائم  
يصلي في قبره

On the night of my *Isra'*, I passed by the grave of Sayyiduna Musa عليه السلام by the red sand-dune, and found him praying in his grave.

Recorded by Imam Muslim in his *Sahih*, and others.

In point of fact, it is also narrated in *Sahih Muslim* in the chapter on the virtues of Musa that the Prophet ﷺ said:

فقال رسول الله صلى الله عليه وسلم: فلو كنت ثم  
لأريتكم قبره إلى جانب الطريق تحت الكثيب الأحمر

If was there (with you), I would have shown you  
the spot of his grave by the red sand-dune.

*Commentary:* We ask, would the Prophet ﷺ be so eager to show his *Sahaba* (Companions) the grave of Prophet Musa ؑ if the visitation and preservation of the graves of pious men was idolatrous (*shirk*) or even a blameworthy innovation (*bid'a*)?

#### HADITH 2

Anas ibn Malik ؓ narrates that the Messenger of Allah ﷺ said:

الأنبياء أحياء في قبورهم يصلّون

The Prophets are alive in their graves performing salah.

Narrated by al-Bayhaqi in his *Hayat al-anbiya'* and Abu Ya'la in his *Musnad* and authenticated by many hadith scholars, such as: Ibn Hajar, al-Munawi, al-Haythami, Mulla 'Ali al-Qari, al-Shawkani, etc.

HADITH 3

Abu Hurayra narrates that the Prophet ﷺ stated:

وقد رأيتني في جماعة من الأنبياء فإذا موسى قائم يصلي وإذا عيسى ابن مريم قائم يصلي، أقرب الناس به شبهاً عروة بن مسعود، وإذا إبراهيم قائم يصلي أشبه الناس به صاحبكم، فحانت الصلاة فأممتهم

I found myself in the *Hijr* (the semi-circle around the Kaaba) and the Quraysh were asking me about my Night Journey, and I informed them saying: I found myself amidst a group of prophets and Moses was standing in prayer, and Jesus son of Mary was standing in prayer—and the one who resembles him most is ‘Urwa Ibn Mas‘ud—and Abraham was standing in prayer—and the one who resembles him most is your companion. Then the prayer time entered and I led them in salah.

Recorded by Imam Muslim in his *Sahih*, and others.

HADITH 4

‘Aws ibn ‘Awf ؓ narrates that the Messenger of Allah ﷺ as saying:

أكثرُوا الصلاة علي يوم الجمعة فإن صلاتكم معروضة عليّ . قالوا: يا رسول الله، وكيف تعرض صلاتنا عليك

وقد أُرِمْتُ؟ قال: إن الله حَرَّمَ على الأرض أن تأكل  
أجساد الأنبياء

“Send copious salutations on me on Friday because your salutations are presented to me.” The Companions inquired: “How is it possible that you receive our salutations when your body will be decayed?” The Messenger of Allah said: “Verily Allah has made it forbidden on the earth to consume the bodies of the Prophets.”

Narrated by Abu Dawud, Nasa’i, Ibn Majah, Ibn Khuzayma, Ahmad bin Hanbal, al-Darimi and others, and authenticated by many, such as al-Hakim, al-Nawawi, Ibn Hibban and Ibn al-Qayyim.

#### HADITH 5

Abu Hurayra narrates that the Prophet ﷺ said:

صلوا عليَّ فإنَّ صلاتكم تَبْلُغُنِي حيثُ كنتم. رَوَاهُ أَبُو  
دَاوُدَ بِإِسْنَادٍ صَحِيحٍ

Send salutations (*salawat*) upon me! For surely, your *salawat* reach me wherever you are.

Narrated by Abu Dawud with an authentic chain (*sahih*). See *Riyad al-Salihin* (1/255), hadith #1402.



*Commentary:* The hadith is clear that the Prophet ﷺ is certainly aware of our benedictions (*salawat*) regardless of where we send it and when we send it.

#### HADITH 6

Abu Hurayra رضي الله عنه narrates that the Messenger of Allah ﷺ said:

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ  
عَلَيْهِ السَّلَامُ

No person greets me except that Allah returns my soul to me and I reply to his greeting.

Narrated by Abu Dawud in his *Sunan* (1/279), Imam Ahmad in his *Musnad* (2/527) and by Imam al-Bayhaqi in *al-Sunan al-Kubra* (5/245, #1040) and declared *sahih* by al-Hafiz Imam al-Nawawi in *Riyad al-Salihin* and *al-Adhkar*, as well as Imam al-Subki in his *Shifa* and Ibn al-Qayyim in his *Jala' al-afham*.

*Commentary:* The entire umma greets the Prophet ﷺ at least five times daily in their daily salah in the *at-tahiyat* part! Namely, they say '*assalamu 'alaika, ayyuhan Nabi...*' (peace be upon you, O Prophet). So can we imagine the spiritual power of the Prophet ﷺ that he replies to all of those greetings?

HADITH 7

Anas bin Malik narrates that the Messenger of Allah ﷺ said:

الأنبياء لا يتركون في قبورهم أربعين ليلة ولكنهم يُصلّون  
بين يدي الله تعالى حتى ينفخ في الصور

The Prophets are not kept in their graves for more than forty nights except they remain worshipping Allah (after that) until the trumpet will be blown.

(*Sunan al-Bayhaqi*)

*Commentary:* Due to the fact that there are so many narrations regarding the salah of the Prophets in their respected graves (of which we have only mentioned a few, as an example). Imam al-Suyuti is of the opinion that these narrations have reached the level of certainty (*tawatur*).

HADITH 8

It is reported from Ibn Mas'ud رضي الله عنه that the Prophet ﷺ said:

حياتي خير لكم تحدثون ويحدث لكم، ووفاتي خير  
لكم تعرض علي أعمالكم، فما رأيت من خير حمدت  
الله عليه وما رأيت من شر استغفرت الله لكم

My life holds great good for you, because new situations will arise in your lives and revelation will be revealed to guide you therein; and my death holds great good for you, because your actions will be presented to me, and if I see goodness I will praise Allah, and whatever I see of evil, I will ask Allah to forgive you.

This hadith has been narrated from Ibn Mas'ud by al-Bazzar in his *Musnad* (1/397) with a chain declared sound by Imam al-Suyuti in *Manahil al-Safa* (pg. 31, #8), Ibn Hajar al-Haytami in *Majma' al-Zawa'id* (9/24 #91), al-Iraqi in *Tarh al-Tathrib* (3/297), al-Munawi in *Fayd Al-Qadir* (3/401), and al-Qari in *Sharh al-Shifa'* (1/102) and others.

**Commentary:** The hadith is clear that the Prophet ﷺ is aware of the actions of his umma and prays for them.

#### HADITH 9

Abu Hurayra رضي الله عنه reported that the Prophet ﷺ said:

وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ، لَيَنْزِلَنَّ عِيسَى ابْنُ مَرْيَمَ  
إِمَامًا مُقْسِطًا، وَحَكَمًا عَدْلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ،  
وَيَقْتُلَنَّ الْخَنَزِيرَ، وَلَيُصْلِحَنَّ ذَاتَ الْبَيْنِ، وَلَيَذْهَبَنَّ  
الشُّحَنَاءُ، وَلَيَعْرِضَنَّ الْمَالَ فَلَا يَقْبَلُهُ أَحَدٌ، ثُمَّ لَيَنْ قَامَ

على قَبْرِي فَقَالَ: يَا مُحَمَّدُ لِأَجِيَّتَهُ. رواه أبو يعلى  
ورجاله رجال الصحيح

By the One in Whose hand is Abu al-Qasim's soul, 'Isa ibn Maryam shall descend as a just and wise ruler. He shall destroy the cross, slay the swine; he will create harmony and peace; he will eradicate enmity to the extent that he will offer wealth [in charity] and no-one will accept it [because no-one will need it]. Then he shall stand at my graveside and say: 'O Muhammad!' and indeed I will answer him.

This hadith is narrated by Abu Ya'la in his *Musnad* (11/462) with a *sahih* chain as declared by Ibn Hajar al-Haytami in *Majma' al-Zawa'id* (8/211).

*Commentary:* The hadith is clear that Prophet Isa ﷺ will travel to Medina to greet to our Prophet Muhammad ﷺ by his blessed grave, and that the latter will reply to his greeting. This reply seems to be an audible one as the normal inaudible reply is given to every person that greets the Messenger ﷺ, from anywhere in the world.

HADITH 10

‘Abdullah ibn ‘Umar رضي الله عنه narrates that Allah’s Messenger ﷺ said:

مَنْ زَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي  
Whoever visits my grave after my death; it is as if  
he visited me in my life.

Narrated in al-Tabarani, vol. 12: hadith #406, al-Bayhaqi’s *Shu‘ab al-iman*, vol. 3: hadith #489. Imam al-Subki authenticated this hadith in his book *Shifa al-Siqam*.

*Commentary:* The hadith is clear that the *Nabi* ﷺ is still alive as he was before, though we cannot see him ﷺ. The hadith also encourages the visitation of his fragrant grave.

HADITH 11

Sa’id bin ‘Abd al-‘Aziz رضي الله عنه narrates:

لَمَّا كَانَ أَيَّامُ الْحَرَّةِ، لَمْ يُؤَدَّنْ فِي مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ ثَلَاثًا وَلَمْ يُقَمْ وَلَمْ يَبْرَحْ سَعِيدُ بْنُ الْمُسَيَّبِ  
مِنَ الْمَسْجِدِ، وَكَانَ لَا يَعْرِفُ وَقْتُ الصَّلَاةِ إِلَّا بِمَهْمَةٍ  
يَسْمَعُهَا مِنْ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

During the incident of al-Harra (when the army

of the tyrant Yazid ravaged Medina), there was no azan or *iqama* proclaimed from Masjid al-Nabawi ﷺ for 3 days. The great *tabi'i*, Sa'id bin al-Musayyib ؓ, stayed inside the mosque during those days, and he used to ascertain the time of salah by a 'whispering voice' he used to hear coming from the grave of the Prophet ﷺ." (*Sunan al-Darimi*, vol. 1, pg. 44, hadith #94)

Ibn Taymiyya writes:

[Not only one or two individuals, but] a group of people heard the answer of their *salam* (i.e. coming from the Prophet's blessed grave). And, in the days of al-Harra, Sa'id ibn al-Musayyib heard the voice of our Prophet ﷺ saying the azan from the grave. And there are more events like these and they are all true. (Ibn Taymiyya's *Iqtida' Sirat-al-Mustaqim*, pg. 373)

#### HADITH 12

Khalid bin Dinar ؓ narrates that the *Sahabi* (Companion), Abu-'l-'Aliya ؓ, informed him that:

حَدَّثَنَا أَبُو الْبَعَالِيَّةِ، قَالَ: «لَمَّا افْتَتَحْنَا تُسْتَرَ وَجَدْنَا فِي بَيْتِ مَالِ الْهُرْمُزَانِ سَرِيرًا عَلَيْهِ رَجُلٌ مَيِّتٌ. فَقُلْتُ لِأَبِي الْبَعَالِيَّةِ: وَمَا تَرْجُونَ مِنْهُ؟ قَالَ: «كَانَتْ السَّمَاءُ إِذَا حَبِسَتْ عَلَيْهِمْ بَرَزُوا بِسَرِيرِهِ فَيَمُطُّوْنَ» ، قُلْتُ: مَنْ

كُنْتُمْ تَظُنُّونَ الرَّجُلَ؟ قَالَ: « رَجُلٌ يُقَالُ لَهُ: دَانِيَالُ »،  
فَقُلْتُ: مُذْ كَمْ وَجَدْتُمُوهُ مَاتَ؟ قَالَ: « مُذْ ثَلَاثِ مِائَةٍ  
سَنَةٍ »، فَقُلْتُ: مَا كَانَ تَغَيَّرَ شَيْءٌ؟ قَالَ: « لَا، إِلَّا  
شُعَيْرَاتٌ مِنْ قَفَاهُ، إِنَّ لُحُومَ الْأَنْبِيَاءِ لَا تُبْلِيهَا الْأَرْضُ،  
وَلَا تَأْكُلُهَا السَّبَاعُ

“When we conquered Tustar (Iran), we found in the King’s treasury, a bed with a corpse on it and a book.

So I asked him: ‘What did they seek of him? [i.e. why did they preserve his corpse like this]’

He said: ‘If the rain would be scarce, they would expose that bed (and body) to the skies and it would rain.’

I asked: ‘Who was the man?’

He said: ‘A man called Daniel.’

I asked: ‘So when did he die?’

He said: ‘300 years ago, and nothing had changed of him.’

I said puzzled: ‘Nothing had changed of him?’

He replied: ‘No, except some hairs on his forehead, because the bodies of the prophets are not eaten

by the earth or its beasts.”

Ibn Kathir states: “This is a *sahih* narration.” He then narrates that Prophet Daniel ؑ had prayed that the umma of Muhammad ﷺ should bury him. (Ibn Kathir’s *al-Bidaya wa al-Nihaya*, vol. 2, pg. 377)

### HADITH 13

One of the major incidents that prove the Islamic belief of the life of the Prophets ؑ in the grave is the famous incident of the *Isra’ & Mi’raj* (the Night Journey and Miraculous Ascension of the Prophet ﷺ to the heavens), where he ﷺ met and conversed with many prophets, and also led them all in prayer at Masjid al-Aqsa in the locality named *al-Quds* (or in English, Jerusalem, Palestine).

As narrated by Muslim, Ahmad, Nasa’i, Tirmidhi, Abu Dawud, Bayhaqi, Tabarani, Hakim & others.

*Commentary:* In truth, Musa ؑ even interceded for our umma (a few thousand years after his death) to lessen the prayers from 50 to 5! Besides ‘Isa ؑ, all those Prophets had died thousands of years ago. If we deny this physical meeting of the *anbiya’* there, then we have no right over the al-Aqsa anymore!





## CHAPTER THREE

# Ahadith about the After-Life Awareness of the Ordinary Dead

### HADITH 1

Ibn 'Umar رضي الله عنه narrates:

"The Prophet ﷺ ordered that the bodies of the idolaters who were slain at the Battle of Badr be thrown into a well whose interior was encased with stones. Then he approached the well after three days and began addressing the unbelievers by their names and their father's names, saying:

خطب النبي صلى الله عليه وسلم قتلى بدر من  
المشركين - بعد أن تركهم ثلاثة أيام - « يا أبا جهل بن  
هشام، يا أمية بن خلف، فسمع عمر رضي الله عنه  
ذلك فقال: يا رسول الله! كيف يسمعون وأنى يجيبوا  
، وقد جيفوا؟ فقال: « والذي نفسي بيده، ما أنت

بأسمع لما أقول منهم، ولكنهم لا يقدرّون أن يجيبوا.»  
ثم أمر بهم فسمحوا فألقوا في قلب بدر. رواه البخاري  
ومسلم

“O Abu Jahl Ibn Hisham! O Umayya Ibn Khalaf!  
O ‘Utba ibn Rabi’! Have you not found out that  
what your Lord promised you is true? For I have  
found that what He has promised me is true.”

‘Umar said to him: “O Messenger of Allah,  
how can they hear or answer you when they have  
already decomposed?”

The Prophet replied: “I swear by He Who holds  
my life in His Hands! You do not hear what I am  
saying to them better than they do.”

Narrated in *Sahih Bukhari* vol. 5, Book 59, #314; *Sahih  
Muslim*, Book 40, #6869.

## HADITH 2

Anas bin Malik reported that the Prophet ﷺ said:

إن العبد، إذا وضع في قبره وتولى عنه أصحابه، وإنه  
ليسمع قرع نعالهم

When a servant of Allah is put in his grave and his

companions return, he even hears their footsteps, and then two angels come to him and make him sit up and question him...

Narrated in *Sahih al-Bukhari*, Book 23, #4562 and *Sahih Muslim*, Book 40, #6862.

*Commentary:* This hadith brings forth the question: When even an ordinary Muslim can hear the footsteps of the living in his grave, how much more can the Best of Creation, Prophet Muhammad ﷺ hear?

### HADITH 3

It is reported that Sayyiduna Abu Umama رضي الله عنه said:

عن أبي أمامة الباهلي رضي الله عنه قال: إذا أنا مت فاصنعوا بي كما أمرنا صلى الله عليه وسلم أن نصنع بموتانا، فقد قال رسول الله صلى الله عليه وسلم: إذا مات أحد من إخوانكم فسويتم التراب على قبره فليقم أحدكم على رأس قبره ثم ليقل يا فلان ابن فلانة فإنه يسمعه ولا يجيب

When I die, do with me as the Prophet ﷺ ordered us, saying: "When one of your brothers dies and you have smoothed over the earth on his grave, let one of you stand at the head of the grave and say,

‘O So-and-so, son of so-and-so’ for he will hear, though, he cannot reply.”

Narrated by al-Tabarani in *al-Mu‘jam* and Ibn Hajar al-‘Asqalani in *Talkhis al-habir*.

#### HADITH 4

Abu Hurayra رضي الله عنه reported that the Prophet ﷺ taught us to greet the dwellers of the grave (*Ahl al-qabur*) by saying:

ما ثبت في الصحيحين من غير وجه أنه صلى الله عليه وسلم كان يأمر بالسلام على أهل القبور فيقول: قولوا السلام عليكم دار قوم مؤمنين، وإنا إن شاء الله بكم لاحقون

“Peace be upon you, O dwellers of the graves.” And he ﷺ would instruct: “Say, ‘Peace be upon you, O abode of the believers. We, God-willing, will join you.’”

و ورد ان الرسول صلى الله عليه وسلم كان يقول لما يزور القبور : السلام عليكم يا اهل القبور يغفر الله لنا ولكم، انتم سلفنا ونحن بالاثار » اخرجه الترمذي وحسنه

And he ﷺ would say when he visited the graves: “Peace be upon you, O dwellers of the graves! May Allah forgive us and you! You are our predeces-

sors, and we are on the way.”

Narrated in *Sahih Muslim*, Book 2, #482, and al-Tirmidhi.

*Commentary:* Why would the Prophet ﷺ greet the inhabitants of the graves himself, and also order us to greet them if they had no power to hear us?!

#### HADITH 5

It is narrated by Abd-al-Rahman bin Abi Sa'sa'a that:

روى مالك بن أنس عن عبد الرحمن بن عبد الله بن عبد الرحمن بن أبي صعصعة أنه بلغه أن عمرو بن الجموح وعبد الله بن عمرو بن حرام الأنصاريين ثم السلميين كانا في قبر واحد، وكانا ممن استشهد في يوم أحد، وكان قبرهما مما يلي السيل، فحفر عنهما ليغيرا عن مكانهما، فوجدا لم يتغيرا كأنما ماتا بالأمس، وكان أحدهما قد جرح فوضع يده على جرحه، فدفن وهو كذلك، فأميطت يده عن جرحه ثم أرسلت فرجعت كما كانت، وكان بين يوم أحد ويوم حفر عنهما ست وأربعون سنة

“Amr bin al-Jumuh ﷺ and ‘Abdullah bin Haram ﷺ were both martyred in the Battle of Uhud and

then buried in a single grave. This joint-grave of the two *Sahaba* was opened up at a later time in order to rectify it after a flood had damaged it. When it was opened, the bodies of the two *Sahaba* were found to be intact, as if they had died yesterday. In fact, one of them had been wounded in the battle and had kept his hand on the wound, and was buried like that. So they moved his hand from the wound, however it went back to its place again! And between the day of this opening and the Battle of Uhud was 46 years!"

Narrated by Imam Malik in the *Muwatta*'.

*Commentary:* This hadith proves that the divine gift of 'incorruptibility' which refers to the preservation of bodies from decomposition is not only for Prophets (*Anbiya*'), but may also be for non-*Anbiya*'. It also shows that the *Sahaba* gave importance to the preservation of the graves of their martyrs and heroes.

#### HADITH 6

It is narrated by Ibn 'Abbas  that:

عن ابن عباس قال: ضرب بعض اصحاب رسول الله صلى الله عليه وسلم خباء على قبر وهو لا يحسب انه قبر، فاذا قبر انسان يقرأ سورة الملك حتى ختمها

فاتى النبي صلى الله عليه و سلم فقال: يا رسول الله:  
ضربت خبائي على قبر و انا لا احسب انه قبر، فاذا  
انسان يقرأ سورة الملك تبارك حتى ختمها. فقال رسول  
الله صلى الله عليه و سلم: هي المانعه هي المنجيه  
تنجيه من عذاب القبر

“Some of the Sahaba unknowingly put up their tent above a grave, when all of a sudden they heard a man reciting Sura al-Mulk till the end. So that Sahabi went to the Prophet ﷺ and said: “I unknowingly put up my tent on a grave and then I heard a man reciting Sura al-Mulk till he completed it...?” So the Prophet ﷺ said: “Sura Mulk is the barrier and protector, and it protects him from the punishment of the grave.”

Narrated by al-Tirmidhi.<sup>7</sup>

*Commentary:* Not only does the above hadith prove that pious men may recite the Holy Quran in their graves, it also proves that others [above-ground] may even hear it!

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<sup>7</sup> This report and similar such reports have been published by Wasila Press in a book all about souls and their activities entitled *Healing After Loss* by Imam al-Suyuti. [t]

HADITH 7

Abu-Sa'id al-Khudri رضي الله عنه narrates that the Prophet ﷺ said:

إذا وضعت الجنازة واحتملها الرجال على أعناقهم: فإن كانت صالحة قالت: قدموني قدموني، وإن كانت غير صالحة قالت: يا ويلها أين تذهبون بها، ويسمع صوتها كل شيء إلا الإنسان، ولو سمعها لصعق

When the *janaza* (bier) is carried on the shoulders of men and it was a pious person, he says: 'Take me forward, take me forward.' And if it was an impious person, it says: 'Woe unto me, where are you taking me,' and everything in creation hears its voice except for human being; if he heard it, he would faint.

Narrated by Imam Bukhari in his *Sahih* and quoted by Imam Nawawi in *Riyad al-Salihin*.

*Commentary:* Here the Prophet ﷺ confirms that the deceased person is well aware of his surroundings!

HADITH 8

It is narrated that Sayyida 'Aisha رضي الله عنها stated:

عن عائشة قالت لما مات النجاشي كنا نتحدث أنه لا



يزال يرى على قبره نور

When the Negus died (in Abyssinia), we (i.e. the *Sahaba*) used to say: 'There is still a *nur* (light) seen upon his grave.'

Narrated by Abu Dawud in the chapter he entitled '*bab fi al-nur yura 'inda qabr al-shahid*' (Light that is seen at the grave of a martyr).

*Commentary:* This narration proves that the *Sahaba* believed in the auspiciousness of the grave of this great African saint (*wali*). Compare that to those fanatics today who claim that there is no *baraka* or *khayr* attached to the final resting places of Allah's chosen servants!

#### HADITH 9

Imam 'Ali b. Abu Talib عليه السلام said:

الناس نيام إذا ماتوا انتبهوا

People are sleeping; when they die they awaken.

This statement is authentic as stated by Mulla 'Ali al-Qari in *al-Asrar al-Marfu'a*.

*Commentary:* This statement demonstrates our Islamic belief that the real life is the life after death and not the temporary life of this dunya. This is further confirmed

by the words of Allah:

وللآخرة خير لك من الأولى

And surely the afterlife is better for you than this one. (DUHA 93:4)

HADITH 10

Sayyiduna Salman al-Farisi ؓ said:

وقال سلمان الفارسي: أرواح المؤمنين في برزخ من الأرض: تذهب حيث شاءت

The souls of the believers (*arwah al-mu'minin*) are in the *barzakh* (intermediary realm) in the earth; they go wherever they wish.

Narrated by Ibn al-Qayyim in *Kitab al-Ruh*, pg. 144.

*Commentary:* This statement confirms what several people have witnessed of the presence of pious souls in blessed places.

HADITH 11

Imam Malik ؓ said:

قال مالك بن أنس: بلغني أن الروح مرسلة تذهب حيث شاءت

I have learned from those before me that souls are free; they come and go wherever they wish.

Narrated by Ibn Abi al-Dunya in his book *Dhikr al-Mawt* and confirmed by Ibn Taymiyya in his *Majmu' al-Fatawa* (4/294).

*Commentary:* This statement of Imam Malik also confirms that the souls may travel wherever they wish. It is obvious from his words that Imam Malik—who was born about 80 years after the death of the Prophet ﷺ—received this information from those before him, and they surely received it from the Prophet ﷺ himself.

Furthermore, it is well-known to all Muslims that every soul shall be questioned by the angels in the grave and will answer as well. This will then be followed by either pleasure or punishment till the Day of Judgment.

Now, these things can only be experienced by those who are alive and aware. Therefore, we are ordered to greet 'the dead' as well when we visit the graveyard, as per the Sunna.





## CHAPTER FOUR

# Statements of the Great Scholars of the Past

### STATEMENT 1

The chief commentator of *Sahih al-Bukhari*, Ibn Hajar al-‘Asqalani, was once asked if the Prophets were alive in their graves. Let us humble ourselves to his answer below.

السؤال: هل تثبت حياة الأنبياء في القبر؟ وما الدليل؟

The great Imam of Hadith, Ibn Hajar al-‘Asqalani was asked: “Is the life of the prophets in their graves true? And if so, what is the proof?”

الجواب: حياة الأنبياء في قبورهم ثابتة بالدلائل  
الصحيحة الصريحة عند أهل السنة

He answered:

The life of the prophets in their graves has been

proven by authentic and clear-cut proofs furnished by the People of the Sunna (*Ahl al-Sunna*).  
(*Fath al-Bari* 17/22)

STATEMENT 2

Imam al-Subki states:

It is from our beliefs that the Prophets are indeed alive in their graves. (Subki's *Tabaqat al-Shafi'iyya* 6/266)

STATEMENT 3

*Hujjat al-Islam* (The Proof of Islam), Imam al-Ghazali stated after coming out of a long seclusion in 'ibada:

وانكشف لي أثناء هذه الخلوات أمور لا يمكن  
إحصاؤها واستقصاؤها، والقدر الذي أذكره لينتفع به،  
أنني علمت يقينا أن الصوفية هم السالكون لطريق الله  
خاصة، وأن سيرتهم أحسن السير، وطريقهم أصوب  
الطرق، وأخلاقهم أزكى الأخلاق... وأنهم في يقظتهم  
يشاهدون الملائكة وأرواح الأنبياء، ويسمعون منهم  
أصواتا، ويقتبسون منهم فوائد

Countless matters were disclosed to me during these seclusions. What I will mention, though, for

the benefit of others is that I realized without a shadow of doubt that the Sufis are the true seekers in Allah's Way, and their conduct is the best conduct, and their way is the best way, and their manners are the most sanctified of manners....and indeed they witness the angels and the souls of the prophets while awake and they hear their sounds and derive benefits from them.

Recorded in al-Ghazali's *al-Munqidh min al-Dalal*, pg. 131.

*Commentary:* Here, this great Imam personally confirms that indeed there is a type of communication that is available with the souls of the Prophets ~~ﷺ~~ (*arwah al-anbiya'*) and whomever Allah blesses to receive and experience it.

#### STATEMENT 4

The great Hanafi jurist, Imam Ibn 'Abidin, says:

The Prophets are alive in their graves as proven from the corpus of hadith. (*Rasa'il of Ibn 'Abidin* 2/203)

#### STATEMENT 5

Imam al-Shawkani (whom the Salafi sect normally likes to refer to) states:

The Prophet ﷺ is in fact alive in his grave as has been established in the hadith which states, 'The Prophets are alive in their graves (*al-Anbiya' hayyun fi quburihim*).' (Shawkani's *Nayl al-Awtar* 5/101)

STATEMENT 6

وقد سئل ابن تيمية رحمه الله: هل الميت يسمع كلام زائره؟ فأجاب: نعم يسمع في الجملة، واستدل بما سبق.

Shaykh Ibn Taymiyya was asked if the dead are aware of the living that visit them? He replied:

There is no doubt that they are aware of the living people that visit them.

And Ibn Taymiyya quoted the following hadith to support his answer:

The proof of the awareness of the dead comes from the hadith narrated in the two *sahih* collections of Bukhari and Muslim in which the Prophet ﷺ said that: 'When people have buried a deceased person and they leave to go home, the buried person can hear the footsteps from the sandaled feet of those who leave.' (*Majmu' al-Fatawa* by Ibn Taymiyya, vol. 24, pg. 362)



*Commentary:* Where are those people who quote Ibn Taymiyya in every issue, but forget him in this issue?!

STATEMENT 7

Shaykh Ibn al-Qayyim (also an ideologue of the modern Salafi sect) says:

ومما ينبغي أن يعلم أن ما ذكرنا من شأن الروح يختلف بحسب حال الأرواح من القوة والضعف والكبر والصغر، فللروح العظيمة الكبيرة من ذلك ما ليس لمن هو دونها وقد تواترت الرؤيا في أصناف بني آدم على فعل الأرواح بعد موتها ما لا تقدر على مثله حال اتصالها بالبدن من هزيمة الجيوش الكثيرة بالواحد والاثنين والعدد القليل ونحو ذلك

وكم قد رثي النبي (صلى الله عليه و سلم) ومعه أبو بكر وعمر في النوم قد هزمت أرواحهم عساكر الكفر والظلم فإذا بجيوشهم مغلوبة مكسورة مع كثرة عددهم وعددهم وضعف المؤمنين وقتلهم

انتهى كلام ابن القيم

ابن القيم في (كتاب الروح) في المسألة الخامسة عشرة، ص: ١٠٢ - ١٠٣، دار الكتب العلمية، بيروت، ١٩٧٥م

Know that the souls differ with regards to their strengths and capacities, because great souls are more powerful than lesser ones. And it has been widely narrated from multiple people about how the souls exercise power after their death, and do things that they could not do when they were in their bodies, such as one or two souls defeating an entire army. And how many times were the souls of the Prophet ﷺ and Abu Bakr and 'Umar seen in dreams defeating the armies of disbelief (*kufr*) and oppression, despite those armies being greater than the armies of the believers!

*Commentary:* Ibn al-Qayyim's statement clearly confirms that not all souls have the same power and influence after death. The souls of great people have more power than normal people. In fact, they have such power that they can do things that they could not do whilst alive! They can defeat whole armies with their power. Ibn al-Qayyim then confirms this for the soul of the Prophet ﷺ and our masters Abu Bakr and Umar. So where are those who claim to follow Ibn Taymiyya and his student Ibn al-Qayyim, but then deny the spiritual power of the prophets and saints after their death?!

STATEMENT 8

Imam al-Suyuti, the reviver (*mujaddid*) of the 9<sup>TH</sup> Islamic century, summarizes the matter clearly in his work *Tanwir al-halak bi-imkan ru'yat al-nabi wa 'l-malak*, where he writes:

فحصل من مجموع هذا النقول والأحاديث أن النبي صلى الله عليه وسلم حي جسده وروحه وأنه يتصرف ويسير حيث شاء في أقطار الأرض وفي الملكوت وهو بهيئته التي كان عليها قبل وفاته لم يتبدل منه شيء وأنه مغيب عن الأبصار كما غيبت الملائكة مع كونهم أحياء بأجسادهم فإذا أراد الله رفع الحجاب عمن أراد إكرامه برؤيته رآه على هيئته التي هو عليها لا مانع من ذلك ولا داعي إلى التخصيص برؤية المثل

So it is learnt from all these narrations and ahadith that the Prophet ﷺ is undoubtedly alive, with body and soul, and that he ﷺ acts with authority and travels wherever he wishes in the heavens and earth, and he ﷺ is in the manner he was before he died; nothing has changed of him. He has simply been hidden from the (physical) eyes just as angels are hidden, though they are physically in existence. So if Allah wishes to honour someone by seeing him ﷺ, He just removes the veil between them and him and that person sees him ﷺ

the way he is. There is nothing that makes this inconceivable, and there is no need to claim that the seer sees his image only.

سئل بعضهم: كيف يراه الراؤن المتعددون في أقطار  
متباعدة، فأنشد

And one of the saints was asked: 'How can multiple people see him ﷺ in far-off lands (i.e. at the same time)?' So he replied in poetry:

كالشمس في كبد السماء وضوؤها  
يغشى البلاد مشارقاً ومغارباً

*Like the sun, situated in the middle of the sky  
but its light covers the lands, both east and west!*

**Commentary:** The above evidences from the Quran, the hadith, and the sayings of the *Sahaba* and *Tabi'in* are sufficient to prove the fact that the Prophets remain fully alive in their graves after they pass away from this lowly world. In fact, we have proved conclusively here that even ordinary people have consciousness and awareness after they die.

There are many more evidences which we have not mentioned here, for fear of prolonging our discussion. Indeed, this *'aqida* has been held by the mainstream Sunni and Shia scholars throughout the eras. It is only

recently that some materialistic thinkers have objected to this view.

For more details on this subject, one may refer to Imam al-Suyuti's *Inbah al-adhkiya' fi hayat al-anbiya'* and Imam al-Bayhaqi's *Hayat al-anbiya'*. However, more importantly, one's heart and mind must be ready to 'believe in the unseen' (*ghayb*) as Allah Most High praises those who believe in the *ghayb*:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

"Those who believe in the unseen..." (BAQARA 2:3)





## CHAPTER FIVE

### Some Weak Objections

#### OBJECTION 1

Allah Most High says:

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ

And We granted not to any human being immortality before you (O Muhammad); then if you die, shall they live forever? Every soul shall taste death. (ANBIYA' 21:34)

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ

Verily, you (O Muhammad) will die, and verily, they too will die." (ZUMAR 39:30)

Someone might object saying: Doesn't this mean that the Prophet ﷺ is 'dead?'

We reply: The ayahs are clear that the Prophet ﷺ will only 'taste death' and 'die,' not that he will be 'dead' forever. The ayahs simply refer to his soul leaving his body and his physical departure from the world.

No Muslim will deny this.

However, there is nothing in these ayahs that deny his afterlife in the *barzakh*. Or else, it would mean the Quran and hadith are contradicting each other.

#### OBJECTION 2

Allah Most High says:

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا  
أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

Unequal are the living and dead! And you cannot make those in the graves hear. (FATIR 35:22)

The Imam of tafsir, al-Qurtubi, writes:

قال القرطبي في تفسيره: وما أنت بمسمع من في  
القبور، أي الكفار الذين أمت الكفر قلوبهم اهـ

Allah's words: 'And you cannot make hear those in the graves hear' refer to those disbelievers (*kuffar*) whose hearts have died because of disbelief (*kufr*).



Al-Hafiz, Imam Ibn Kathir, explains in his tafsir (35:22):


The verse '*But you cannot make those who are in graves hear*' means: just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, in a similar manner, you cannot help these idolaters who are decreed to be doomed: you cannot guide them.

Al-Hafiz Imam al-Suyuti explains the verse in his *al-Hawi li 'l-Fatawa* (vol. 2, pg. 169-175) thus:

It is a metaphorical and figurative statement of negation (*al-nafi ja'a ala ma'na al-majaz*). The intended meaning is: "They cannot listen to guidance (*ma'naha: sama' huda*), i.e. they are spiritually dead [in relation to *receiving* guidance] and can no longer be guided."

*Commentary:* As we can see, the verses simply refer to 'the dead people' not being able to hear 'the Prophet's message of guidance.'

### OBJECTION 3

It is said that Sayyida 'Aisha  denied that the dead can hear the living, is this true?

The answer to that is that: This may have been her opinion earlier on. But the following was narrated about her that at a later stage in her life:

قدمت عائشة مكة و أنت قبر عبد الرحمن بن أبي بكر  
فقلت : والله لو حضرتك ما دفنت إلا حيث مت ، ولو  
شهدتك ما زرتك

'Aisha herself went to Makkah [from Medina] and visited the grave of her brother 'Abdur-Rahman رضي الله عنه, who had died outside of Makkah but was then carried to Makkah and buried there. She addressed him directly and said:

By Allah! Had I been present at your death, you would not have been buried except where you had died. And had I been present then, I would not have visited you now."

This was narrated by al-Tirmidhi and considered authentic by the Salafi scholar al-Albani as well.



## CHAPTER SIX

# Summary of the Islamic Belief About the Deceased

THE ILLUSTRIOUS SCHOLAR OF QURAN and commentator of *Sahih Muslim*, Imam al-Qurtubi, states in his book *al-Mufhim lima ashkala min talkhis kitab Sahih Muslim* (vol. 6, pg. 233-4):

إن يقال: إن الموت ليس بعدم، وإنما هو انتقال من حال إلى حال، وقد ذكرنا ذلك فيما تقدم، ويدل على ذلك أن الشهداء بعد قتلهم وموتهم أحياء عند ربهم يرزقون فرحين مستبشرين، فهذه صفات الأحياء في الدنيا، وإذا كان هذا في الشهداء كان الأنبياء بذلك أحق وأولى، مع أنه الأنبياء قد صح عن النبي: أن الأرض لا تأكل أجساد الأنبياء، وأن النبي قد اجتمع بالأنبياء ليلة الإسراء في بيت المقدس، وفي السماء، وخصوصا بموسى - عليه السلام - وقد أخبرنا النبي بما

يقتضي أن الله تعالى يرد عليه روحه حتى يرد السلام على كل من يسلم عليه، إلى غير ذلك مما ورد في هذا المعنى، وهو كثير بحيث يحصل من جملة القطع بان موت الانبياء إنما هو راجع إلى أنهم غيبوا عنا بحيث لا ندركهم، وإن كانوا موجودين أحياء، وذلك كالحال في الملائكة فإنهم موجودون أحياء، ولا يراهم أحد من نوعنا إلا من خصه الله بكرامة من أوليائه

Death is not something which brings a total end [to life]; it is rather a transfer from one realm to another. The proof of this is that martyrs remain alive after being killed or dying, and they are made to be happy and are given glad-tidings of Paradise; and these are the qualities of living people in this world. So if martyrs are alive, then prophets are more deserving of life than them. And it has already come in *sahih* hadith that Allah has forbidden the earth to consume the bodies of the Prophets, and on the night of Mi'raj the Prophet ﷺ gathered with all the prophets in Masjid al-Aqsa, and the Prophet ﷺ also saw Moses ﷺ praying in his grave.

Furthermore, the Prophet ﷺ has also provided the information that 'he ﷺ replies to anyone who sends salutations to him.' In addition to that,

further hadith-reports establish with certainty that the meaning of death given to Prophets is that they are merely absent from our eyesight, but in reality, they are alive and present. Their condition is like that of angels, because angels are also alive and present but human beings are unable to see them—except for the *awliya*, who through their honorific miracles (*karamat*), can experience them.”

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ • وَسَلَامٌ عَلَى الْمُرْسَلِينَ  
• وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ





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*Alhamdulillah*, I was blessed to study in the ancient and storied town of Tarim in the valley of Hadramawt, Yemen. On one occasion, some of the students from our class took the opportunity to visit an incredible, classical Islamic library there named *Maktab al-Ahqaf* which houses hundreds, if not thousands, of handwritten manuscripts from the giants of Islam, centuries old. Of them was a manuscript handwritten by Imam Suyuti himself (Allah be pleased with him) during his arduous travels to seek Sacred Knowledge, as he had travelled to and studied in the Yemen. We

were blessed by the kind-hearted custodians there to access one of his manuscripts—normally inaccessible to the public—after gently pressing them about wanting to see and physically touch the writing of Imam al-Suyuti to obtain blessings (*tabarruk*) from his writing, hoping to be granted something of his *baraka*. By Allah's mercy, I've since translated four of Imam al-Suyuti's written works, for which all credit belongs to Allah, *alhamdulillah*.

I would like to express my gratitude to Muhammadan Press for the beautiful cover (as always); Saleem Khan for his support—may the Almighty accept his intention and grant *Jannat al-Firdous* to Hajjin Daliah and her entire family; Sidi Muzafer Dzernov for his proofreading; Sister Kelly al-Yaqoubi for her fine editing. May Allah reward you all with the best in both worlds, *amin!*

After reading this book and what it contains of clear proofs that the Prophets of Allah are indeed alive in their graves (Allah bless them and give them peace), and now that you have understood this precious point, then *inshaAllah*, Wasila Press' forthcoming publication, *Muhammadan Visions*, containing 100 authentic stories describing how *Rasulullah* (Allah bless him and give him peace) communicated with



### *Acknowledgments*

his umma *after* his earthly life will pique your interest and further deepen your connection to Allah's most beloved *wasila*, our master Muhammad (Allah bless him and give him peace).



## ABOUT THE TRANSLATOR

**RASHAD JAMEER** studied traditional Islamic sciences with scholars in Toronto (Canada), Cairo (Egypt) and Tarim (Yemen). Since the publication of his first book in January of 2015, he has translated 12 paperback books with publishers such as Mathabah and Bukhari (Canada), Imam Ghazali (USA), Beacon Books and Islamic Texts Society (UK), and conducted seminars about them in Chicago and Philadelphia (USA), Bogata (Colombia), San Fernando (Trinidad) and Toronto. He is the owner of Wasila Press, a Canadian independent publishing house which publishes classical Islamic books, and was born and raised in Toronto.

## OTHER TITLES BY THE TRANSLATOR

2015

The Virtues of the Prophet ﷺ and His Umma

The Virtues of Prayers on the Prophet ﷺ

The Unique Qualities of the Prophet ﷺ and His Umma

On Celebrating the Mawlid of the Prophet ﷺ

2016

The Virtues of Mecca

Primer on Creed (*Risala fi 'ilm al-tawhid*)

The Work of Day and Night (*'Amal al-yawm wa 'l-layla*)

2017

Healing after Loss: Consoling the Bereaved

Tafsir of Sura al-Waqi'a

Tafsir of Sura al-Rahman

The Infallibility of the Prophets ﷺ

2018

Tafsir of Sura Yasin

Tafsir of Sura al-Kahf

The Life of the Prophets in the Grave ﷺ



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THE LIFE OF THE PROPHETS IN THE GRAVE ﷺ is a brilliant volume for those who venerate Allah's prophets, especially Allah's Beloved, Muhammad ﷺ. Addressing the modern materialistic belief that is spreading about the Prophets being 'dead and gone,' Imam al-Suyuti answers a question in regards to the hadith of Prophet Muhammad ﷺ returning the salutations (*salams*) of those who send prayers and salutations (*salat and salam*) upon him, and in doing so, unpacks oceans of meaning for us and provides profound explanations and timeless insights into *The Life of the Prophets in the Grave* ﷺ.

Next, Shaykh Fakhruddin Owaisi's treatise wonderfully compliments the topic at hand by providing simple, yet convincing proofs for *The Life of the Prophets in the Grave* ﷺ. Citing indisputable verses of the Quran, authentic hadiths, statements from the illustrious *Salaf* (Early Muslims), and answering baseless objections, followed by concise, contextualizing commentary, none will be beguiled about *The Life of the Prophets in the Grave* ﷺ after reading this book except the willfully ignorant, or an indoctrinated sectarian content with following maverick opinions that are far from the trodden path of Islam.

#### ABOUT THE AUTHORS

Imam Jalal al-Din al-Suyuti (849 – 911 AH) was *Shaykh al-Islam* among his contemporaries, a Hadith Master (*Hafiz*), and one of the most prolific polymaths in Islamic history. Having authored around 600 stunning works in virtually every Islamic science such as his indispensable work in hadith *Tadrib al-Rawi* and his tafsirs *Tafsir al-Jalalayn* and the 17 volume *Durr al-Manthur*, the Muslim *umma* is in dire need of connecting with this insightful saint of Islam.

Hailing from the spiritual lineage of our master Sayyiduna Owais al-Qarni ؓ, Shaykh Fakhruddin Owaisi was born in America and raised in Medina Munawarra and has studied with luminaries such as Sayyid Muhammad 'Alawi al-Maliki, Shaykh Muhammad al-Yaqoubi and others, who granted him *ijaza*. He is now based in South Africa where he has taught the Islamic sciences for years, both locally and internationally. Shaykh Owaisi is currently the Head of the Department of Islamic Studies at IPSA and lecturer in Prophetic Studies (*Sira*) at Madina Institute.



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